The LUTHERAN

BIG NEWS IN NIGERIA

Christian literacy program reaches millions

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THEOLOGICAL SEMINARY
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. No. 18

JANUARY 29, 1958

CENTS

The Man Who Believed That Charity Begins at Home

ONCE THERE WAS a man who believed that charity begins at home.

When money was sent to feed poor starving Armenians he bitterly complained that there were plenty of poor starving Americans who ought to be fed. When the poor starving Americans were fed he observed that there were enough poor people right in our own home town to take care of without trying to support the whole country. When poor starving people in our own home town needed help, he wondered what they thought he was, a millionaire or something, and didn't they know that he had mouths to feed too?

THE MINISTER was often a source of annoyance to the man who believed that charity begins at home. The minister was always prating about responsibility to the ongoing program of the greater church, and he didn't seem to understand much abou obvious pressing needs for repaired and paid heat bills. The man who be that charity begins at home used to te minister that he wasn't going to giv money just so some big shots in headqu could have fancy salaries.

EVENTUALLY he became so aggra over the increasing amounts of money sent out that he stopped going to ch When a committee came to call, he sn out his reasons. When the minister can continued to snarl, though not so mently. Ever after, whenever someone he snarled, especially if they were colle for something.

When he died he was the wealthiest in town. He was also the loneliest. Ch never even got started in his home.

—CARL T. UEHLIN

The LUTHERAN — News Magazine of the United Lutheran Church in Ameri

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

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COVER PICTURE. Natives of Hausa, Nigeria, quickly gobble up 120,000 copies of illustrated leaflet sold at one penny each by Sudan Interior Mission. Similar publications in African languages are part of a world-wide literacy program sponsored by Christian mission agencies.

East German pastors don't run from Reds . . . Lutherans to seek $50 milli
in benevolences this year . . . ULC clergy find Social Security progra
attractive . . . Protestants are minority in cities but hold rural ed

THE CHURCH IN THE NEW

Second student pastor jailed

Increased Communist pressure against the Lutheran church in East Germany was reported continuing. Berlin church leaders feared the Reds would make an all-out effort this spring to promote their youth dedication movement. Church opposition to this atheistic counterpart of Christian confirmation had prevented it from winning large numbers of East German youth.

Soviet Zone directives have called for the "most politically mature" teachers to take part in the preliminary indoctrination courses. They have also scored the "reactionary circles" of the churches for "opposing and defaming" dedication rites.

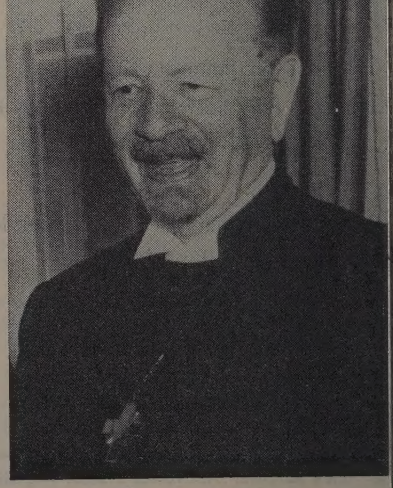
On another front, the Red offensive against the church resulted in a 14-month prison term for Pastor Martin Giersch, chaplain to Protestant students at Weimar University. He had been accused of using his pastoral office to incite young people against the state, and of "slandering" the East German regime during a lecture tour of West Germany. Last November the Rev. Siegfried Schmutzler, student pastor at Leipzig University, had been sentenced on similar charges.

Pastors urged to stay

East German pastors must "stand fast against Communist anti-religious measures and not forsake their parishes for refuge in the West," Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, urged in a radio address.

Church officials recognize that in so dire cases pastors are justified in leavi their posts, the bishop admitted. In ge eral, however, "a pastor is bound to parish. He is not like a postal employ who may work at any post office. must not leave his flock, even when the is danger."

Bishop Dibelius revealed that o about 100 of the 6,000 Protestant past in the Soviet Zone had fled to the We with or without permission from chur officials. The overwhelming major was staying on the job "as is their du



CALLS FOR UNITY
Bishop Dibelius

efore God and man," the bishop said. Although Germany is divided politically, the church "intends to maintain its unity under all circumstances," Bishop Dibelius affirmed. "We want only one evangelical church in Germany." He added that Protestant-Roman Catholic relations were "stronger today than ever before, which is true everywhere when there is a real fight on against the Christian faith."

Lutherans seek record gifts

Six major Lutheran bodies have set their 1958 benevolence goals at $50 million, the fifth annual All-Lutheran Stewardship Conference learned this month at its New York meeting. The objective compares with $35 million contributed by members of the same churches in 1957 and is almost double the 1956 objectives. The figure applies only to national programs, not including synodical or local benevolence work.

United Lutherans—the largest single Lutheran church in the U.S. and Canada —have a $15 million goal this year. Of this, $8.6 million will go for regular budget allotments, the rest for special causes as part of the 40th anniversary "double apportionment" appeal.

Represented at the meeting beside the ULC were the Missouri, Evangelical, Augustana, American and United Evangelical churches. Combined membership of the six bodies is 7,080,104.

Clergymen approve Social Security

In 1955, clergymen in the United States became eligible for coverage under the government's Old Age and Survivors' Insurance—popularly known as Social Security. Information about its costs, conditions and benefits was passed along to all ULC pastors by the Board of Pensions. Last year the board undertook a survey to discover how many had elected coverage under the government program.

Figures released this month by Dr. George H. Berkheimer, executive secretary of the Pensions Board, showed that nearly 77 per cent of the ULC pastors who responded to the survey had entered the program, with 2,923 enrolled. Of the other 895 replying, 801 had decided against entering the OASI program and 94 were still undecided. New regulations have extended the deadline for ministers to enter the plan to April 15, 1959, Dr. Berkheimer said.

Young pastors hesitant

Largest proportion of those remaining outside the government program were under age 40, the survey revealed. These younger pastors had weighed the advantages of Social Security against the "long years of gradually increasing taxation," Dr. Berkheimer suggested.

The Pension Board executive noted as "remarkable" the number of retired pastors who had been able to qualify—272 or 56 per cent of those replying had met the requirements for Social Security coverage. Even more "phenomenal" was the number of pastors replying to the voluntary survey, with 4,100 or 91 per cent of the 4,514 ministers on the rolls of ULC synods responding, Dr. Berkheimer said.

Salary level is low

"Ministers as a group are grossly underpaid," Dr. Berkheimer concluded from a salary survey made by the Board at the same time. Average cash salary of ULC pastors ranges from a low of $3,209 in the Nova Scotia Synod to a high of $4,635 in the Iowa Synod. In twelve synods, the average cash salary is below $4,000 annually.

Including parsonage allowance—reckoned at 15 per cent of the cash salary where the pastor is provided free use of

a dwelling—Mississippi has the lowest average with $3,647. Highest is still Iowa, with a $5,823 average. "Unbelievable as it may seem," Dr. Berkheimer continued, "two synods show averages of less than $4,000 even with the inclusion of every type of income."

(*For one reaction, see page 41.*)

Parish education plan continues

United Lutheran efforts to set up a long-range program for integrated parish education had won wide approval three years ago. Seven other National Lutheran Council bodies voluntarily entered into the project, planned to make it an all-Lutheran affair.

Last year the Joint Union Committee representing the American, Evangelical and United Evangelical churches which will merge in 1960 into The American Lutheran Church announced its opposition to the long-range program. The new church should be free to determine its own teaching materials, the committee said.

This month the three church bodies formally withdrew from the LRP to work on a separate program of their own. The Lutheran Free Church, although its congregations had twice rejected merger with the other three, also withdrew.

The remaining four churches—Augustana, United, American Evangelical and Suomi—will continue the program as originally planned, their representatives said at a Detroit meeting. In effect, the program will blueprint the parish education set-up in the new church that will be formed by their expected merger.

Seven ULC and three Augustana parish education staff members will work on the program this year, progressively taking over some of the functions of the individual boards. Dr. W. Kent Gilbert heads the long-range staff.

Six offices to serve TALC

The churches merging in 1960 in The American Lutheran Church will administered through six regional offic the Joint Union Committee agreed t month. National headquarters will be Minneapolis, which will also be the lo tion of a regional office. Others will be Washington, Chicago, Dallas, San Fra cisco and Saskatoon. Each office w have at least four full-time staff exec tives. Election of full-time staff memb by the church's proposed 19 regio districts will be discouraged.

The JUC completed the draft of merg documents to be presented to this yea conventions of the three participati bodies for final approval. Including co stitution, by-laws and articles of union f the new church, the documents will ma up a formidable volume. Following fi approval by the three churches, merg machinery will go into full operatio The constituting convention is schedul for April 24-27, 1960, with the n church to begin full functions the follo ing Jan. 1.

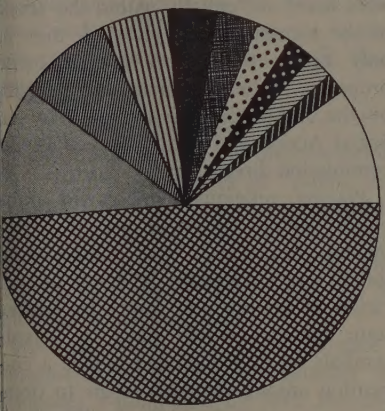
Protestants lag in cities

United Lutherans have good reason be concerned about city churches, a stu by the National Council of Churches r vealed. The ULC has 66 per cent of membership in metropolitan areas, a cording to the study. It is exceeded amo Protestants only by the Episcopal Churc which has 72 per cent of its members urban sections.

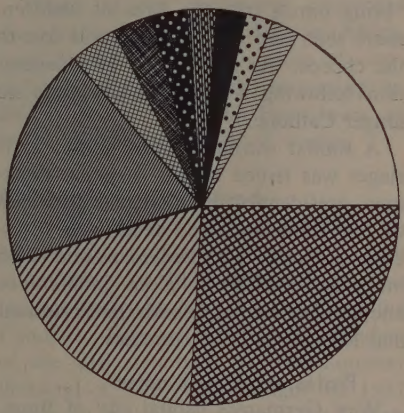
Protestants are outnumbered in Am ica's cities by the Roman Catholic a Jewish population, the study showed. the 20 largest metropolitan centers, or six showed more Protestants than Cat olics. These were Washington, D Moines, Louisville, Minneapolis-St. Pa Columbus and Seattle. Protestants lagg

CHARTS SHOW RELATIVE STRENGTH OF MAJOR U.S. CHURCHES

In Metropolitan Areas



In Rural Areas



AMERICAN BAPTIST
CONGREGATIONAL CHRISTIAN
DISCIPLES OF CHRIST
EVANGELICAL LUTHERAN
JEWISH
LUTHERAN - MO. SYNOD
METHODIST
PRESBYTERIAN, USA
PROTESTANT EPISCOPAL
ROMAN CATHOLIC
SOUTHERN BAPTIST
UNITED LUTHERAN
ALL OTHERS

New York, Buffalo, Boston, Chicago, eveland, Pittsburgh, Milwaukee, Phila-lphia, Detroit, Dayton, San Francisco, Louis, Baltimore and Los Angeles.

Buffalo is the "most Catholic" city, ac-rding to the study, with 55.6 per cent of population adhering to that faith. At other end is Des Moines, where only per cent of the people are Roman tholics.

In the New York area, 34 per cent of population is Roman Catholic, 22 per t Jewish, and only 10 per cent Prot-ant. The rest claim no religious affilia-n. On the average, one city inhabitant five is Protestant.

Still hold rural lead

Although the population trend is to-rd cities and towns, in rural America Protestants are still the major group, the study continued.

"Most rural" church is the Southern Baptist, which has 70 per cent of its membership in the country. Disciples of Christ are second, with 64 per cent in rural areas. Methodists are next with 60 per cent.

Protestants are less metropolitan than the U.S. population as a whole. Only 45 per cent of the Protestant church members live in cities of more than 50,000 population, while 56 per cent of the total U.S. population lives in such metropolitan areas.

Germans warn on mixed marriages

Population shifts in West Germany had brought large numbers of Protestants into the Rhineland, once strongly Roman Catholic. The result has been a "flood" of mixed marriages, the German Catholic Bishops' Conference revealed in a pastoral letter read throughout both East and West Germany. The letter asked parents to caution their children against steady friendships with young people of other faiths.

Mixed marriages are prone to "discord

and disturbance," the hierarchy said. Divorces occur more frequently and "bring unrest into the lives of children, more than half of whom become lost to the church. As a rule, the third generation following a mixed marriage is no longer Catholic."

A similar warning against mixed marriages was issued by Dr. Joachim Beckman, president of the Evangelical Church of the Rhineland, and read from Protestant pulpits. Dr. Beckman said such marriages lead to religious indifference and are detrimental to both the Protestant and Roman Catholic churches.

Protestant growth noted

West Germany's capital city of Bonn, once almost entirely Roman Catholic, is now about evenly divided between Protestants and Catholics, according to recent school statistics. Influx of refugees and government workers has brought about the change, the reports said.

To meet increased needs for schools for Protestant children, the city is constructing two new schools and planning a third in the next year. In the elementary schools, 27 per cent of the pupils are Protestant. In the city's seven higher schools, from 50 to 80 per cent of the pupils are Protestant.

Curb asked on Christian symbols

Crosses, crucifixes, creches and similar religious symbols "belong exclusively on privately-owned property," the American Jewish Congress declared this month in a 28-page memorandum. "Menorahs a other non-Christian religious symbo were listed as "equally within the scop of the memorandum "although they only rarely placed on publicly-own property." The document was prepa by the AJC's Commission on Law a Social Action and signed by Leo Pfef commission director.

Placing religious symbols in pul places "entails improper use of gove mental resources," the memorand stated, and violates the principle of se ration of church and state. In fairn state agencies would have to "disp symbols of all groups and induce a c petition among religious faiths to ob maximum use of public facilities," memorandum argued. Such competi would lead to a "proliferation of religi symbols" on public property and wo "culminate in religious dissension, tagonism and hostility."

Minnesota's Jewish Council, which cently fought to have a cross omi from the state's centennial emblem, it would distribute copies of the m orandum widely. It cited as recent vi

PLAN WORLD DAY OF PRAYER

Friday, February 21, will be observed throughout the world by church women. Planning U.S. observance at recent New York meeting were Mrs. Theodore Wedel, United Church Women president; former Princess Ileana of Romania; and Miss Elsie Sweeney, national chairman

ns of the principle creches at public gh schools throughout Minnesota, rep- as of the Ten Commandments placed courthouse lawns by the Eagles' fra- nal order, and crosses at the Como rk gardens in St. Paul and the St. Paul urthouse.

Race barrier upheld

New York State's anti-discrimination v provides that places of "public ac- mmodation" may not bar individuals the basis of race, creed or color. Pri- te clubs are not bound by this law, te Supreme Court Justice Kenneth S. acAffer ruled this month.

The judge refused to direct the state's mmission Against Discrimination to consider a complaint by Mrs. Blanche bow of New York City, who charged t the Lake Placid Club in the Adiron- cks had denied her accommodations cause she was Jewish. After the com- ssion had ruled against Mrs. Lubow, e Anti-Defamation League of B'nai rith asked that the case be reconsidered.

rica's future discussed

Problems of changing Africa were dis- ssed by 200 churchmen from 41 coun- es as the first All-Africa Church Con- rence was held this month in Nigeria. nong the delegates were 80 who had ken part in the recent assembly of the ternational Missionary Council in arby Ghana.

Racial segregation and discrimination some parts of Africa are a threat to ace, declared Dr. Alan Paton, South rican author. "South African churches ve obeyed the custom of the country racial matters rather than the great mmandments," he said, urging the urches to "take sides against the evil." Another South African, the Rev. V. R. ahabane, president of the interde- minational African Ministers' Federa- tion, said "the church as successor to the prophets, cannot shut its mouth when moral values are trampled upon."

Topics at the conference concerned the steady growth of Islam in Africa, need for birth control in areas of over- rapid population growth, increasing in- dustrialization with its breakdown of tribal life, and the role of women.

CIF increases dividend

Boards, agencies and organizations af- filiated with the United Lutheran Church at the close of 1957 had $4.5 of their funds invested in the Common Investing Fund, Dr. Edmund F. Wagner, president of the CIF, reported. A fourth-quarter dividend of 13.3 cents brought the 1957 return on their investment to 48.5 cents per share, an increase of 2.5 cents over 1956, he announced.

Original stock issue in 1954 was at $10 per share. Gains in the value of securi- ties held by the fund have brought the current market value to $12.19 per share, Dr. Wagner said.

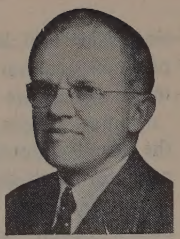
And so forth

A special U.S. stamp for Christmas mail would be issued each year as an annual "reminder of the true spirit of Christmas" according to a resolution in- troduced into Congress by Rep. J. Floyd Breeding of Kansas.

A total of 560,280 of the new U.S. "religious freedom stamps" were sold on the first day of their issue, Postmaster General Summerfield announced. One hundred million copies of the stamp are being distributed.

The 166-year-old weekly *United Pres- byterian* will cease publication on June 29 to merge with *Presbyterian Life*. The United Presbyterian Church will next year merge with the Presbyterian Church U.S.A.

WASHINGTON



By ROBERT VAN DEUSEN

STASSEN AND DULLES

TRENDS OF THE thinking in government produce persons who become symbols of ideas. When ideas differ sharply, the people who champion them clash.

The recent tussle between Harold Stassen and John Foster Dulles was a contest between ideas. Stassen had been increasingly disturbed by the rigidity of Dulles' posture toward Russia. In particular, he deplored the Secretary of State's negative attitude toward the Soviet suggestion of a "top-level" meeting between East and West.

Stassen had learned during the difficult negotiations of the London Disarmament Conference that the Russians can be very tough to deal with, and that the holding of a meeting does not guarantee its success. He was convinced, however, that the London Conference had not been fruitless, since some minor agreements were reached and the door was left open a few inches for continuing the talks. His feeling about the new proposal was that the western nations could not afford to ignore any Soviet initiative toward easing world tensions.

Stassen was not alone in this view. Leaders of the allied nations had studied carefully the letters which Premier Bulganin had sent them just before the NATO conference. They were disappointed and resentful when Dulles flatly opposed the idea of summit talks with Russian leaders. They felt U.S. policy lacked resourcefulness and flexibility.

Showdown

STASSEN brought the matter before t National Security Council in the hope persuading President Eisenhower that more receptive attitude should be mai tained. Dulles defended his position th a summit conference would be futile u less it were preceded by prolonged neg tiations at a lower level in which the Ru sians proved they really meant busine

The National Security Council listen attentively, and then sided with Dull The next day, when Eisenhower a dressed Congress on the "State of t Union," there was no reference to t Bulganin proposal. But the presider address shared front-page headlines w a second letter from Bulganin, urging top-level conference in the next f months.

DULLES, in an angry blast, accused Russian leader of timing his second let to counteract the effect of the "State the Union" message. Speaking later a closed-door session of the House Fore Affairs Committee, he qualified his ne tive attitude on negotiating with Soviets, leaving the impression he mi agree to talks at the ambassadorial le

Eisenhower's answer to Bulganin's ter went still further, reflecting the c cern of the western allies and perhaps effect of Stassen's arguments. He saic would be willing to approve a sum conference, on the condition that th be preliminary work "through diplom channels and by our foreign ministe

As new agenda items, he propose halt in the production of missiles war heads, and an agreement that o space be used only for peaceful purp

Ideas don't die because they are v down. If a summit meeting finally is h it will be partly because a man foug losing battle against heavy odds.

anadian affairs

RIGHTS AND FREEDOMS

When John Diefenbaker, now the ne Minister of Canada, was a mem- of the minority party in the House Commons, he tried repeatedly to get on on a bill of rights. But the Liberal ernment kept putting the matter off. The shoe was on the other foot during ecent session when the CCF leader, J. Coldwell, introduced a "measure ensure fundamental freedoms." Even ugh it was in almost the same form the measure which they had pressed the embarrassed Conservative gov- ment stalled on the proposal.

The measure was presented as an endment to the British North America providing for a new section entitled man Rights." It would make it un- ful for the parliament of Canada or legislatures of any of the provinces make laws:

Abridging freedom of speech and ex- ssion, or freedom of religion, or of press or other means of communica- or the right of lawful assembly, asso- ion or organization.

Depriving any person of life or lib- by arbitrary or abusive measures, or ying to any person the equal protec- of the laws.

Requiring or imposing excessive bail ruel or unusual punishment or exiling adian citizens.

Subjecting any person to unreason- interference with his or her privacy, ily, home or correspondence.

Subjecting any person to arbitrary st or detention . . .

Suspending the right of habeas corpus depriving any person of a fair trial or right to be represented by counsel."

t would provide further that these rights would be "enjoyed without distinction of race, sex, religion, or language."

In pleading for the acceptance of his amendment, Mr. Coldwell noted that the Supreme Court of Canada had from time to time protected the civil rights of Canadians. Nevertheless he felt that the "time had come when there should be a clear and explicit statement as to the civil rights of Canadians, and that such rights should be spelled out in definite legislation . . ."

He referred specifically to the Gouzenko spy case when certain citizens were held incommunicado and had no access to legal advice. He also noted that recently the province of Quebec had enacted legislation interfering with religious rights.

In expressing the government's attitude. a spokesman began, "It is very fitting that we should pause in our mad rush of material thinking to consider matters which are far more important, matters of the spirit. Transcending all others is the question of our freedom. I trust that in this debate everybody will express himself free of any party affiliations and free of any party duties.

"The government is in favor of such a bill of rights," he continued, "but it is a matter of such far-reaching consequence, that when it is enacted it will rank with the important constitutional documents of western democracy. Therefore, we must move cautiously."

One reason for that caution is that any amendment of the Canadian constitution requires the consent of all the provinces —including Quebec, traditionally jealous of its rights.

So the Conservatives did the cautious thing. They talked and talked until time was up and no vote could be taken at the present session of the House.

—NORMAN BERNER

EVERYBODY OUGHT TO GO TO JA

By FRANK VAN DER LINDEN

MYRL E. ALEXANDER thinks it might do everybody a lot of good to go to jail—at least for a few hours. Just to see the place, as a visitor. To smell it. To learn that (in his words) it is often "the worst place in town—a sore infecting the whole community."

Good citizens might find the jail much like one Mr. Alexander visited recently not far from Washington. This is how he describes it:

"One frightened sixteen-year-old girl was wrapped in a smelly blanket sitting in the corner of the women's section. 'My stepdaddy said he'd send me here if I wasn't good,' she said.

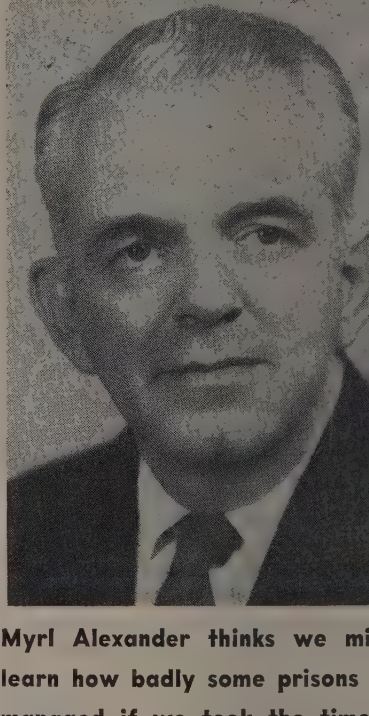
"Two older women, haggard, worn-out, a 'madam' and a professional shoplifter, sprawled on beds silently eyeing the visiting county officials who were discussing whether the county needed a new jail."

"I LOOKED AROUND," said Alexander. He is assistant director of the Federal Bureau of Prisons, in charge of the division of field operations, and is often called to advise local governments about their jails.

"I saw detective magazines. Confession stories. Cheap pulps. A few half-eaten sandwiches on the floor . . . No shower . . ."

The old guard slowly sifted tobacco onto the shaking cigarette paper in his hand. "Wanna' see the men's side, too?"

Six men were in the day space in front of the cells. One, a tousled GI in his twenties, AWOL from the Army. Four boys, seventeen and eighteen, charged with breaking and entering, had been



Myrl Alexander thinks we mi learn how badly some prisons managed if we took the time look at the conditions inside th

locked up for three months awaiting —"when the judge gets back from v tion."

With these youngsters was a sl gray-haired, mustached "con" man about fifty.

"Where'd you serve time befo Alexander asked.

"Atlanta and Q. Say, don't I k you?"

"Perhaps." Alexander had been a den's assistant in the federal penitent in Atlanta before moving up to be a

te warden at the penitentiary at Lewurg, Pa.; warden of the federal cortional institution, Danbury, Connecti-, and, for the past ten years, in his sent post in Washington.

IN THE MEN'S SECTION of this jail, exander found the same conditions as the other side: "Crime and sex magnes and paperbacks everywhere . . . up at noon. Fried potatoes and moses at night . . . No laundry—dirty thes all around."

'Looks like we do need a new jail," county manager admitted.

'What about new jail management, ?"

"That's for sure."

Alexander asked the county probation icer if this jail was a desirable place keep youthful offenders. He replied t it was an undesirable place to keep ybody. But he added, "The jail is the eriff's responsibility, not mine."

"Who said it wasn't his responsibility?" exander asked himself, on the way me. "Isn't someone responsible for aning out the vermin? Can't anyone e the responsibility for keeping these l 'cons' segregated from young offend-? Who is responsible for those teen ers lying in jail for months awaiting al?"

HE CONCLUDED THAT the "professional ople," who saw the jail day after day, re responsible for informing the comunity, which, in turn, must do the job cleaning up. Many good church peo-, therefore, must share the responsibility for bringing local jails out of "the ddle Ages."

It is not enough to put criminals away the protection of the community, exander declared, in a recent interview th THE LUTHERAN. "Remember, 96 r cent of all prisoners get out within

FIRST ARREST
They may learn how to be real criminals

two years. If they are not reformed inside the jail, they will come out worse than when they went in."

Assuming that society considers the offender a "wild beast" who must be locked up, he must be "tamed" as well as "caged."

Alexander feels deeply about the need of prison reform. He himself has been in and out of hundreds of jails through-

out the nation. In his present post, he travels thousands of miles a year, including hops to Alaska. He is concerned with 21,000 inmates in federal prisons and 3,000 held under contract in state and local jails.

"PRISON WORK is much like church work," says this prison official, who is an active Lutheran layman. "In both you are dealing with human beings and their most vital problems, and trying to help them find the kingdom of God.

"Do you realize that of the 21,000 in our federal prisons, the median age is 25?" he asked. "It is dropping at the rate of two months a year."

Why so many youthful criminals? "Most of these kids are emotionally immature," Alexander said. "They come from broken homes, and live in a disrupted social environment. It is more than a lack of discipline. They just don't stop to consider the consequences of their actions. If they want something, they may steal it. Thay may commit crimes of violence for no real reason at all.

"The challenge to us, as prison administrators, is to devise ways to help them mature, and develop a sense of the values of life. If we don't win these kids before they are thirty, they will become life-long criminals."

HOW TO WIN THEM? "Not by sermons or by moralizing, but by working with them, day by day, to show them a better way of life."

Often a warden, or some other older person inside the prison, can set the example which will inspire the young convict to realize that he is wasting his life, Alexander said. He spoke from 27 years of experience in the prisons.

Besides his work in the United States, he was chief of the civilian prisons in the American zone of Germany under the Office of Military Government fo year after the Nazi surrender in W War II. A native of Dayton, Ohio, A ander calls himself an "old prison ha

He looks like a tough but kin warden—broad-shouldered, stocky, v deep furrows cut into his leathery f a sharp cleft in his chin, gray hair t tling in a crew cut. But he is not re "old"—just about fifty—and his i about prisoners' "rights" are so new t they have startled some of his fel "prison hacks" who are used to the fashioned ways.

AS PRESIDENT of the American Cor tional Association, Alexander set of few firecrackers in a speech at the AC annual meeting in Los Angeles last y He set forth a five-point "bill of rig for "the person under restraint in a f democratic society."

Here are the points:

"1. The right to clean, decent s roundings with competent attention to physical and mental well being.

"2. The right to maintain and re-force the strengthening ties which b him to his family and to his commun

"3. The right to develop and maint skills as a productive worker in our e nomic system.

"4. The right to fair, impartial, a intelligent treatment without special p ilege or license for any man.

"5. The right to positive guidance a counsel from correctional personnel p sessed of understanding and skill."

"Some of my friends, who praised speech, didn't think I really meant Alexander recalled. "One said to 'That's great window-dressing, to kid public. But we'll go on running prisons in the same old way.' "

But the speaker was in dead earn He hammered out more of his ideas i

book, entitled *Jail Administration*. "I n't expect to retire on the royalties," e author said, "but I do hope to change lot of jails."

WRITING THE BOOK was "good self- cipline" for the ex-warden who eaches the virtues of self-discipline for ners. He found himself virtually a isoner of his typewriter. "It was hard rk, sitting down in front of that type- iter when I wanted to be doing some- ng else," he said. "I had to set aside rtain nights to work on the book, and use all social engagements. My wife s very understanding about all this." Mrs. Alexander is the former Miss rene Shoemaker of Mifflinburg, Pa. e couple has a sixteen-year-old son, hn, in high school; and a daughter, ncy, who recently married the Rev. bert A. Hibbs, an Episcopal minister. lancy is finishing her last year in rses' training at Wagner College, Staten Island (a fine Lutheran school, I might add), while Bob is getting his Ph.D. at the University of Toronto," the father said.

ALEXANDER is a member of St. Luke's Church, Silver Spring, Maryland, a Washington suburb. He teaches a Sunday school class of about forty senior-high students.

"It's stimulating," he said, "to see these young minds awakening to the great truth that all life is sacred, and all life is growth. These youngsters are learning that an ego-centered Christian isn't going anywhere; that a Christian must be a centrifugal force, moving to touch other lives, a fountain of strength going out and out, not in."

His "pet irritant," he said, is the "Christian layman" who "buzzes here and there as if he were wearing a neon sign flashing, 'I am a Christian,' for all the world to see."

et's Think About Laymen

· MYRL ALEXANDER

A prison expert analyzes the real problem of being a Protestant layman. The test of laymanship comes in living one's daily life

FIVE HUNDRED CHURCHMEN, assembled a banquet hall the other evening, stood, g the Doxology and, after the invoca- n, sat down to eat a turkey dinner.

After an address by a renowned church der of international reputation, an ard was made to a layman who was claimed to be the city's "Churchman the Year."

A citation extolling his virtues and claiming his Christian character was d. Press cameras flashed. Five hundred men applauded as the award plaque was presented. This started me to reflecting on what it means to be a Protestant layman.

RECENTLY, while traveling through a midwestern state inspecting sites for new government prisons, I was introduced to the leading citizen of a small city.

"Charley's a great guy. Made millions in oil. A great church layman, too," the mayor had told me. I suppose the mayor

was right, because as we drove through the city in Charley's green-and-white Cadillac, he pointed to a large church. "That's my church, sir. I built and paid for the children's chapel myself. Dam-fine church we have here, too!" The diamond on his little finger flashed its sparkling amen.

The public recognition of merit and achievement is a part of American life and perhaps should extend to the work of the church. But it poses some troublesome questions.

WHO, AND WHY, and what are church laymen? By what standards are they judged? Who is a "prominent" or "great" layman? Only a few months ago I was introduced to an audience as an "active and prominent" layman. It swelled my ego at the moment.

But, on later reflection, I was irked at my own reaction. How can anyone be "an active and prominent layman" or the "outstanding churchman of the year" or "our city's leading layman"? Who can judge the quality and extent of a man's faith, or devotion, or capacity, or depth of his soul?

These are questions which must carefully explored if Christian layn ship is not to be equated with Rotar ship.

NO PERSON has been given the inf insight to judge the motivations, se desires, degree of devotion, or pers sacrifice of other men. That judgn belongs to the conscience of each vidual—and to his God.

In the exercise of that personal j ment, the layman first must seek st ards of judgment that are found in church, in the Bible, in the history literature of man, and in life itself. are the abiding truths which have revealed in the long history of man.

The church is the layman's chann communication with his fellow Chris of the past and present. It marks the plored paths of religious thought. It vides the teaching and guidance fo children which the family alone ca give in fullest measure.

You have to work at being a layman. Christian life is like running a race

s a member of the church he may
pt certain responsibilities: ushering,
ing in the choir, serving on a com-
ee, teaching a Sunday school class.
e may become one of the real work-
es whose spare hours are devoted in
t abundance to church work. These
essential activities, because unless its
k is carried out by the members, the
rch cannot exist.

Ioney as a means of exchange be-
n services and goods becomes im-
ant in church administration. Ob-
sly, members cannot make the bricks,
d the pews, generate the electricity,
p and refine the fuel oil, and other-
supply the goods and services needed
the church. The church's physical
ls are met with money.

order that pastors and full-time
kers may live, they and their families
t be provided with life's necessities.
if the services and influence of the
rch are to reach beyond the immedi-
membership and out into the world,
e money is needed. Money, as it is
by the church, becomes an influ-
for extending the kingdom.

UT THE TRUE measure of a man's lay-
ship does not lie in the quantitative
surement of his contributions of time,
r, money, or respect. Salvation
ugh good works is nonexistent for
Protestant layman. He knows that
h without works is dead"!
is in the exercise of the stewardship
ll of his gifts and talents and insights
the layman must judge himself and
relationship to the church.
man is influenced by others and
ts influence upon them. He helps
te the spiritual "climate" of those
come within his influence. The
ility, depth, strength, and power of
convictions, determine the nature and
value of his contribution to the "climate."

Thus, any measurement of laymanship must include total life activity. It is in his daily life among others that the layman exerts his greatest influence.

IT IS THERE that he stoops to lift—or passes by on the other side. There he is meek or vain, moved by Christian love, inactive through spiritual indifference, or driven by greed and lust. Among his fellow-men, if anywhere, he is understanding, merciful, and compassionate.

These reaches of the layman's soul, his life's influence, and the power of his Christian love, are inaccessible for measurement by any man—except himself.

The growth of man's spirit is the very secret of life itself. It is growth dependent on error, mistakes, discontent, and shame followed by evaluation, consolidation of the little gains, and regirding for new action.

Whether a man's soul lives and grows —or fades and withers—depends upon his willingness periodically to stop, take stock, and reappraise his life.

As he does, he sometimes finds evidence of a little progress toward maturity. But he finds, too, his failures, his sins, and—as the younger generation would say—his goofs and his boo-boos. Some are mistakes. Some have been deliberate.

But the church provides the sacrament of communion which can refresh and renew his spirit, even as he gains forgiveness for his soul's mistakes and wanderings. Then he can move out again, learning from experience, repeating the old mistakes less frequently, and moving on in his spirit's search for eternity.

If any man seeks to evaluate his laymanship, he must measure it finally against the standard of his spiritual growth.

A great man once led me to a closer

understanding of man's spiritual life. His church and parish were within prison walls. When men were in trouble and their spirits in turmoil, they didn't seek him out. He was there. His name was Jim Fredericks.

Tony came from the east side of New York. He had a long juvenile record. He was a real problem to us. Aggressive, emotional, and frequently in difficulty with other prison inmates or with officers. I was surprised when he went out for the baseball team, and more surprised when he seemed to be gaining control of his temper. One day I asked him how he happened to have started playing ball with the team. "Well, Warden," he said, "old Jim Fredericks kept talking baseball to me and I got started through him. Can't let *him* down, you know!"

THEN THERE was Joe, who had been a brilliant young organist with promise of an outstanding future in music. But he began drinking and eventually reached the prison as an alcoholic bum. We could do nothing to reawaken his interest in music.

"I'll do my time and get back on the street to live as I please"—that was his only response.

Months later, the Catholic chaplain suggested that I come to hear his new organist. It was Joe! The chaplain said: "Y'know, Joe says he feels twenty years younger since he's playing the organ again. He's got his old confidence back. And all because his friend Jim Fredericks talked him into playing a Bach fugue for him."

We were worried about a new prisoner, Jeff, who, after having served only a few months of a 25-year sentence, became deeply depressed and moody. The psychiatrist felt he was contemplating suicide. But in six months Jeff was enthusiastically teaching illiterates in t school. The psychiatrist decided it w no coincidence. Soon after Jeff had be admitted to the hospital for observatio he had had a regular visitor: Jim Fre ericks.

ONE DAY Jim Fredericks was in m office. We were talking about a pl which the inmates were producing and was directing. I said, "Jim, I'm gradua becoming convinced of one thing. Y know more of what goes on around th place than I do. I'm beginning to thi that you have accomplished more wi more of these men than any other o person here."

Jim looked out the window for perha half a minute. Finally, with a sigh, turned slowly and said, "Warden, I do know how this thing looks to you, b here's how it adds up to me:

" 'My life isn't worth much any mo it's been about gone for fifteen yea But I figure, whatever there is left of m lives on only through those I can ser and help.' "

I remember Jim Fredericks becau you see, he was serving a life senten for murder.

"I began to live," he told me, "when knew my sins were too great to resol through intelligence or reasoning. L in despondency, I somehow came to fi faith that I could live again. The gift grace reached down to meet my faith, a I found peace and a new life."

Award a Christian layman a plaqu To the oil man who buys a childre chapel for his church? To a churchma secure in his job, who makes talks laymanship? To a murderer serving life sentence in prison? To a great la man who is a wise judge, or doctor, lawyer?

Who dares to sit in judgment?

The United Lutheran Church Says—

How can a church composed of 2,400,000 individuals speak on such present-day problems as international affairs, segregation? First, highly competent people make careful studies. Their reports are debated at length. Then begins an educational program to make these statements known to all the church's members

By LUCILLE E. HEIN

WHEN THE United Lutheran Church ues a statement on any subject as a ide to its congregations, it does so on basis of much study. The original aft may go through many revisions. e final statement may appear years er the study began.

One of the tasks of the Board of Social ssions is to help prepare statements approval of the Executive Board and ULC convention. Much of the undwork is done in board's depart- nt of social action.

Dr. Harold C. Letts, secretary for so- l action, joined the Board of Social ssions staff in 1947. One of his jobs working with committees on prepara- n of statements in the social action d. On his desk the day we talked were ies of ULC statements on human re- ions, desegregation, world order, labor, rriage and family life.

"This is an area of ULC work that is familiar to most people," said Dr. tts. "Yet these statements represent thought of the whole church, were epted by the church in its conventions.

"SUPPOSE WE TRACE the history of one these—a statement on human rela- ns. I select this because its formula- n and interpretation parallel my time on the board staff, 1947 to the present.

"Pastors had asked for guidance. They felt the church should speak on the problem of the relation of the races. Remember, this was the immediate postwar era, 1946-47. The position of the Negro had changed during the war. The old patterns of relationship between Negro and white were dying. New patterns were not yet established. Questions on race relations troubled the conscience of church people.

"Dean E. E. Flack of Hamma Divinity School was the chairman of the committee on social action in 1947. He proposed that the church conduct a study in human relations and agreed to draft a preliminary statement. Just at that time I was called as the first secretary for social action and worked with the committee.

"A STATEMENT was prepared by our committee and reported to the ULC Executive Board. Then a joint committee, representing the Executive Board and our committee, redrafted the statement. It was again submitted to the Executive Board, which adopted a revision of it. But a version satisfactory to both Executive Board and Board of Social Missions could not be found.

"Both boards agreed that a statement

on human relations was necessary. Our board made a fresh approach to the study, and President Fry gave much time to help put the statement in acceptable form. The men working on the statement spent much time in Bible study on human relations. This, like all other ULC statements, is based on fundamental biblical truths. The new version of the statement was accepted by our board. Three people on the board came from segregation areas, but the statement was accepted with only one negative vote. This was an encouragement for those who had worked so long.

"The next encouragement came when the Executive Board adopted the statement with no negative vote. In 1952 the statement was received by the ULC convention. So—from 1947 to 1952 we worked on obtaining a satisfactory statement, which lists the rights and responsibilities that men, in the light of Christian faith, must accord to one another."

IN BRIEF, these rights and responsibilities are: to possess and respect the life and dignity of all persons . . . to worship God without human distinctions in the church . . . to develop God-given talents through education and cultural pursuits in order to use these talents in answer to God's call . . . to establish a home in living space and housing conducive to wholesome family life . . . to occupy the place in economic life for which one is individually fitted, with freedom to advance . . . to share the privileges and obligations of community life, having equal access to all public services . . . to exercise one's citizenship in elections and all other processes of government, having freedom for inquiry, discussion, and peaceful assembly, and receiving police protection and equal consideration and justice in the courts.

CONFERRING ON RACE RELATIONS
Dr. Harold Letts in the middle

Dr. Letts pointed out the work Board of Social Missions does not st with the acceptance of a stateme "Then comes the process of interpre tion. Since this statement was in an tremely controversial field, there was action and criticism. There will alw be criticism when the church takes a b stand. We developed a study packet pastors and conference groups. T packet and other materials formed basis of an educational program on man relations.

"Our education program was alre at work two years before the 1954 preme Court decision and was beginn to show results. In 1952 about 100 U congregations were racially inclusive that is, they had colored members al with white. By the time of the Supre Court decision this had increased to congregations.

"Congregations need help in change-over," Dr. Letts said empl ically. "Sometimes the pastor is able carry the church through the period cessfully, sometimes synodical offic help, sometimes our board's staff m bers are called as consultants."

SCHOOL OF RACE RELATIONS AT WITTENBERG
There were 97 delegates from 21 synods

THE WORK of social action did not
)p with the statement on human rela-
)ns. In 1956 the board presented a
ıtement on desegregation to the Harris-
ırg convention, which was amended and
opted. This, too, was an important
ep for the church.

The desegregation statement has four
ain points. 1) It affirms that Christians
ve special responsibilities in keeping
en channels of communication and
derstanding among various groups in
e controversy over desegregation. 2)
encourages congregations to contribute
the solution of the problem by demon-
rating the possibility of integration in
eir own corporate bodies.
3) It exhorts those holding office and
citizens to uphold and strengthen the
blic school system, so necessary to the
aintenance of a democratic, free, and
st way of life. 4) It points out that all
rties to the controversy are duty-bound
follow and uphold due process of law
d to maintain public order.

THE EDUCATIONAL PROGRAM in human
lations is being carried on in many
ays. A 1958 study theme of the joint
mmission on missionary education of
the National Council of Churches is "Christ, the Church, and Race." Since this theme dovetails with all the work done by the ULC on human relations, the Board of Social Missions is co-operating with the United Lutheran Church Women and the Luther League to promote this theme.

ANOTHER education program based on this theme was the school of race relations, conducted by the board at Wittenberg College, June 24-28, 1957. The 97 delegates from 21 synods reflected differing backgrounds. Some of the delegates from the South were skeptical.

"Inevitably there were tensions during the discussions. These were ironed out. There was a new appreciation of the depth of ethical challenge that the Christian faith brings to this issue. We faced up to the different viewpoints within our own church. We faced race relations together and saw that both North and South are involved. All areas of the church must deal with this problem seriously."

The department of social action is now following up the school on race relations. One of the purposes of the school was to prepare the synodical dele-

gates to conduct study and action programs in various communities. The staff has consulted with committees of several synods which are planning one-day to three-day leadership meetings in 1958.

"Our hope was to employ a full-time staff member to carry on the follow-up program in the South. Provision for this was made in the $10,000 grant from the Fund for the Republic in 1957. We have not yet found a man to do this. Synodical leaders, pastors, and the board staff have done the work so far.

"The South does not feel that it should always be pointed out as the wrong-doer in the area of race relations. Southerners are not the only offenders. We are all at fault."

THE STATEMENT on human relations, which had its beginning ten years ago, is only one of several issued by the ULC. The statement on marriage and family life was adopted by the ULCA at the 1956 convention. The Board of Social Missions and its department of social action worked on a marriage and family life study for several years. In 1951 a school on marriage and family life was held, and out of this came the proposal that the ULC develop a statement in the area.

In 1952 the commission on marriage and divorce was established by the board with the approval of the Executive Board. The commission prepared a preliminary report of their study. This draft was sent to all ULC pastors for study and discussion. A final draft was adopted by the Board of Social Missions in 1956 for submission to the church at the Harrisburg convention, where it was adopted.

The previous statement on marriage and family life was issued in 1930. Ther are key differences between the 1930 an the 1956 statements—especially in th attitude toward divorce and remarriag The statement is based on the biblica view of marriage and family life. It not sentimental or romantic.

"The discussion at the 1956 conventio on this statement was on a high level . some of the best debate I've ever heard, said Dr. Letts. "The statement wa adopted unanimously. Since then th board has sold over 20,000 copies of th booklet, *Christian Guidance on Marriag and Family Life*. Pastors use it in the pre-marriage counseling. Young couple like it. There's nothing misty-eyed o evasive in it."

All statements endorsed by the Unite Lutheran Church go through this sam long study and review progress. Here another example. In 1948 the ULC convention recommended that the Boar of Social Missions prepare a study o Christian social responsibility. That stud was begun in 1949. In 1957 the stud appeared in book form.

"WE MAKE HASTE slowly," said D Letts. "Fourteen top pastors and theo logians were on the committee that pre pared the study and each contributed chapter. Now we are preparing interpre tive and study material for pastors an lay people based on the book."

Christian Social Responsibility, unde the editorship of Dr. Letts, is in thre slim and attractive volumes. The boo breaks new ground in developing a evangelical ethical statement on the re lationship of the Christian faith to th world of today.

THE HOSPITAL has tended to secularization of the healing arts of the Christian community and in too many cases has become little more than a garage where broken machines are fixed.
—WAYNE E. OATES in *Anxiety in Christian Experience* (Westminster)

Some People Are Smart

—And good-looking, too. If your roommate has brains plus beauty, and you don't, how can you avoid feeling frustrated and inadequate?

By RACHEL CONRAD WAHLBERG

Dr. Ramsey was about to close her ffice. A few more History 7 test papers check and she would go to her apart-ent and get away from this discourag-g business of teaching.

Ned Harper's paper, barely 70. Just ough to pass. How would he ever ake out in medical school?

Ann Hedrick, 99. Dr. Ramsey wrote e numbers briskly with her red pencil. here was a beauty with a brain. At ast Ann absorbs the textbook and ref-ences. Might be like a babe in the oods if she had to face a real-life prob-m, thought Dr. Ramsey, closing the lder of papers and smoothing back her in hair on the sides. A problem like ine . . .

Not that my problem is so different. s just frustrating, making a living at aching a subject you love—to young-ers who are interested in everything *but* e social sciences and history. And ttling to advance in a small college fac-ty where the only female full-professors e in homemaking and child psychology . the "proper place" for a woman pro-ssor, thought Dr. Ramsey bitterly.

"Dr. Ramsey? May I talk to you just minute?" Nan James stuck her head rough the open door.

"Sure, Nan. I'm through here. Shall e walk outside and talk?" (Has she cked *me* to confide in? wondered Dr. amsey, surprised.)

"No, please—it's so—well, personal." Nan was a neatly dressed girl with plain features, now set quite seriously.

"Are you having trouble?" asked Dr. Ramsey.

"Not actual trouble. I'm—I'm thinking about quitting college." Nan shifted her books to her other arm.

"Nan, I'm surprised. Why? You've got a good record scholastically, and you're busy in other activities."

"Well, to be frank, Dr. Ramsey . . . I just thought maybe I could really talk to you . . . I—I'm living a life of deceit. I can't stand myself any longer."

"A boy?" (Surely not *me* for a boy-girl problem!)

"No. A girl. My roommate. You know Ann Hedrick. I'm so jealous of her that I hate her. I can't put up with feeling this way any longer."

"But you could ask for another roommate. Have you talked to the dean of women?"

"No, that's part of the problem. I don't want to hurt Ann. She's nice to me and outwardly we get along okay." Nan laughed. "Isn't that a silly situation? We *act* friendly, but I've gradually gotten desperately jealous of her. She's just got *everything*. I call her my 3-S roommate."

" '3-S,' huh?" Dr. Ramsey queried, the lines on her face blending into a picture of warmth and kindness. "Depend on

you for something original. Tell me these S's."

Nan swallowed. "Well, first, Ann is so *smart*—that's the first S. I have to work every spare minute for good grades and Ann has a breeze of it—hardly ever cracks a book. I could burst with jealousy every time she makes a better grade than I, which is usually."

"Okay, that's not too bad. What next?"

"I suppose *socially successful* is the next one. Ann has plenty of dates but I feel like an ugly duckling. The fellows seem to feel uncomfortable around me. But everybody likes her, she's so friendly, you know. And her clothes are just out of this world!" Nan shrugged her shoulders self-consciously. "I know I shouldn't let it bother me, but you know college girls *are* clothes-conscious and date-conscious."

"Yes, I know. A very normal feeling." (How well I remember, mused Dr. Ramsey.)

"The last 'S' is for *spending-money*. I know that sounds silly too. But Ann gets eighty dollars a month pure spending money. And I feel so left out of things, having to work every day in the library and then downtown on Friday afternoons and Saturdays. Not that I'm ashamed of working—I just can't keep up with the other coeds in lots of things."

Dr. Ramsey tapped a pencil against her desk. "Nan, this isn't so serious. Almost everyone envies someone else in some way. I do, though I pray daily not to be that way."

"I don't believe Ann envies anyone. She doesn't brag or act superior. She's just there first—with the most! I'm the one who's upset. I feel so deceitful, acting nice to her yet resenting her all the time."

"Wait—maybe you've hit on something that could solve your problem

"I don't follow you."

"The fact that Ann is, as you sa 'there first with the most.' Perhaps yo have an 'S' that Ann doesn't. And I b lieve it is more important than all t characteristics of hers you've mentioned

"Convince me!" Nan's face was ale her voice disbelieving.

"You have a gift in the realm of t *spirit* which she lacks." (*Can I reas this out?* wondered Dr. Ramsey. *Go help me to give Nan the boost she needs*

"But I don't see it." Nan's dark ey appeared brighter in her small face.

"Let me put it this way. In my jud ment, you have a spirit of determinati which she lacks. I've seen it in yo schoolwork. If you weren't determine you wouldn't work faithfully at your tw jobs and at your studies. You are a student, but you *work* for an A."

"But Ann's a brain —"

"That doesn't matter at all. The pe son who finds learning a snap isn't nec sarily the one who makes his mark life."

"Why not?"

"Because they've had it so easy. Th don't struggle. Life—living, is stru gling. Recently I've read some stud which explain this. The difference b tween the talented persons who go and those who drop by the wayside that the successful ones show somethi called psychological persistence. Th just means that they have spiritual for tude. They are conscientious and p tient, honest and industrious. They do give up easily. I don't think you'll gi up, Nan."

Nan ran a hand through her sh brown hair. "I'm glad you have faith me, Dr. Ramsey. But how can I face t —this resentment?"

"I'm not sure." The professor paused. Maybe if you examined those three 'S's' rst, you might find they are not the ost important things. For me, money nd social importance and a brain aren't ps. If Ann were *my* roommate, I ight be tempted to be jealous of her iendliness or her lack of conceit, or the ay she is seriously interested in other eople."

"Really? I hadn't thought about those ings much."

"But, to be honest, if I were a coed gain, I'd be more envious of you!"

"Now you're kidding!" Nan looked ocked. "Why?"

"Because you're *concerned* about your-lf. You're dissatisfied with yourself—hich is half of meeting any personal andicap. You think you have it tough ecause others are more fortunate. Yet ecause of your struggling with this prob-m, and your two jobs, you are becom-g a stronger person.

"SEE THESE two books here on the postle Paul? When I feel handicapped my profession because of being a oman—or being unattractive, I think of s handicaps. Certainly he had a physi-l one, and worse than that, a bloody st of persecuting the Christians. Yet let nothing stop him—shipwreck, atings, stonings."

"Yes, but women are different —" an began.

"In ways, yes. But life gives us all oblems, sooner or later. The 'coaster,' e person who never had to pull a real load in his life, often quits when it's tough."

"Maybe I'd better read up on St. Paul!" Nan was beginning to feel more confidence in herself.

"Well, your troubles aren't as dramatic as his, but you do have the same spiritual resources as a Christian that he had. I believe you're going to draw on that faith, and common sense. You can learn to appreciate your roommate, too."

NAN'S EYES were bright. (*They twinkle,* thought Dr. Ramsey, feeling very close to this student beside her.) "You've made me think of things in a different light, Dr. Ramsey. Thanks a lot. I *thought* you would be understanding."

Dr. Ramsey said good-by, and turned to pick up a couple of notebooks for her lonely evening at home. "She thought I *would be* understanding. She sensed it. I hadn't gone out of my way to her or any student to show my interest," Dr. Ramsey said aloud to her office, before closing the door.

Maybe I have been aiming at some unimportant things, too, envying my colleagues for their rank or salary, instead of making the most of my abilities . . . I hadn't realized I had much understanding to share with others. I guess these college students wouldn't frustrate me so if I put myself out a bit more to reach *them* . . . After all, St. Paul kept up quite a close contact with *his* students in Christianity!

Dr. Ramsey walked to her apartment smiling.

THE COLDLY logical mind never quite grasps the heart of truth, for there is always a wild, untamed element in it which makes it understandable only to the poet. The poetry of religion gives a deeper understanding and a more assured balance.

—GERALD KENNEDY in *The Christian and His America* (Harpers)

FIVE MAKE A FAMILY:

Another Sunday Morning

IT ALWAYS takes me a while to settle down to the pace and depth of the church service after Sunday school. Children in the junior department are so lively and so full of questions it keeps me hopping to keep up with them.

Yet it seemed as though the service itself were designed just for this need of mine—this need to quiet down gradually in God's presence. The processional hymn was the Epiphany one I like so much, "O One with God the Father in majesty and might." I was caught up in its swift rhythm and carried out of my own thoughts to concentrate on the power and brightness and guiding love of God.

In that perspective, it was easy to forget my successes and failures in teaching this morning. I no longer felt elated about the efficient way I had helped Bobby Franks find the answer to a question or the cleverness with which I had managed to have Joan Harkins picked for a committee without her knowing I had anything to do with it.

I WAS NOT even worried about the sullen look on the face of Howie Bemis when, persuasion having failed, I took away his rubber bands. I could admit that I am by nature sinful and unclean or I wouldn't take either success or failure as such personal triumphs or defeats. I need God's mercy for my self-centeredness. I could pray sincerely, "Increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word."

The quiet sincerity and authority in Pastor Sym's voice as he said, "Almigh God, our Heavenly Father, hath h mercy upon us, and hath given His On Son to die for us and for His sake fo giveth us all our sins" filled me with pea and confidence.

EVERY SYLLABLE COUNTED. I do b lieve. I am baptized into the richness the church, and I do have power fro God to be his child. I do have the g of the Holy Spirit. I am saved from n sinful self even though I have to batt it constantly and bring it over and ov into Christ's cleansing presence.

The gratitude I felt for this reassu ance added my own prayer to that of t minister as he said, "Grant this, O Lo unto us ALL." Something within n stretched out to touch in love the peop gathered here. The minister's words we old and familiar. I couldn't begin count the number of times I have hea them. Yet always they are new and pr cious, meeting a particular need.

Dan must have felt it, too, for a m ment later as we sang the respons "Lord, have mercy upon us," he move slightly so that our arms touched. I kne that in the language which needs n words he was showing that the barri we've kept between us this past wee was gone.

Perhaps he still felt that Pastor Sy had been wrong to be so frank with n about Claire, but there was no ang judgment in his attitude. I knew w would be able to talk together, not each other.

Across the aisle, a little farther front
t the Mears family. Sigrid and her
sband formed quite a contrast. He
emed as dark and tense as she was
lm and blond. My eyes strayed toward
r during the reading of the epistle:
Recompense to no man evil for evil.
ovide things honest in the sight of all
en . . . Be not overcome of evil but
ercome evil with good."

I felt she had been nourished on words
ch as these until they were part of her.
could not imagine her being wise in her
vn conceits or getting in a stew about
ything.

Claire and Charlie were directly be-
nd the Mears family. Claire is such a
ar person, but she seems to be in a
w about many things that are bother-
g her right now.

And Charlie's color *is* bad. Who can
me her for worrying about him and
out the children with all their deci-
ns to make? Would I dare to say she
s not as much faith as Sigrid? Perhaps
e exaggerates her responsibility for her
nily just now. Perhaps she finds it hard
let go the reins. But faith does carry
ligations.

Since Pastor Sym had read the serv-
, I was not surprised that Pastor Ittel
lked to the pulpit to preach. But I
s surprised that he seemed to have
d my mind. Although the subject of
sermon was far removed from my
in of thought, the message that he got
oss could have been meant just for me.

He preached on foreign missions, as
st pastors do at this season. I was pre-
ed to be slightly bored, not because
o not believe in foreign missions but
ause I do. Some members of the con-
gation need to be convinced of the
portance of carrying the gospel to
er lands, but some of us are already
sure that this is part of the work of the church.

I thought I knew just how the sermon would go, based as it was on the gospel for the day. The centurion who came to ask Jesus to heal his servant was a foreigner. If Jesus and his early followers had not accepted foreigners, we who are not Jews by birth could not be Christians today. We should go and do likewise.

However, I was wrong. Instead, Pastor Ittel pointed out that the faith of the centurion expressed itself in bringing the needs of another to Jesus. This man of authority recognized his own inadequacy to help his servant. In his helplessness he performed the one act which could help. He laid the problem in the hands of Jesus. In our very practical age we tend to underestimate the power of intercessory prayer.

As the pastor pointed out the dilemmas and frustrations of our day in everyday living, in world affairs, I could see Mr. Mears listening intently. He continued to listen as the difficulties of mission work in our present situation were held side by side with the world's need for Christ's saving power, the world's illness.

Then I forgot what others might be thinking or hearing. The words seemed aimed straight at me: "We are never so close to others as when we bring their needs to Jesus. Perhaps this is the truest service we can offer another person or another people."

Pete, who had been reading Susie's copy of *Let's Go* at the beginning of the sermon had put the paper down some time ago. Under cover of the rustling as we rose for the benediction, he whispered, "Terrif!" I smiled at him since this seemed neither the time nor the place for me to agree, "Terrif."

WORSHIP NOTEBOOK

RECEIVING HOLY COMMUNION

THERE IS NO excuse for sloppiness in the church or anywhere else. You can get a good idea of a person's attitude toward life by observing the way in which he uses the things of life—food, clothing, possessions. Sloppiness in the use of things is usually the outer sign of a careless and indifferent attitude to life itself.

It is in the Holy Communion that I have seen examples of sloppiness which make me feel that the persons responsible have no interest in what they are doing. In hope that conditions will improve, I offer some suggestions regarding good taste in the celebration of the sacrament.

THERE WAS A TIME in the Lutheran Church when everyone received the wine from one cup. No one thought much about it. Then, about the beginning of this century, everyone got excited about hygiene. As a result the individual communion glasses were introduced in some of our parishes.

In 1917 the Ministerium of Pennsylvania, having asked for an opinion from the Mt. Airy faculty, accepted the report which said that the kind of container used in administering the sacrament is not an essential. The report added that "in the administration of the sacrament, the communicant should receive the wine, at the altar, poured by the minister, from a common cup into the individual receptacle held by the communicant." The synod's resolution provided that this method should be employed in the case "a congregation formally decides to abandon the historical method of administration."

In recent years some churches ha adopted the use of a group of tra loaded with little glasses already fill with wine in the sacristy. These a stacked in the middle of the altar. Ce tainly the 1917 ruling of the Ministeriu is the only satisfactory solution if peop are repulsed by the common cup. Th method at least recognizes the symb ism behind the one cup which is stress by both our Lord and St. Paul.

I for one feel this symbolism strongly that I am unhappy at the thoug of going to the altar to have a tray little glasses thrust at me. The fact th some pastors so zealously regard th right to handle the sacred vessels th they have to pour the wine from ea little glass into the mouth of each co municant disturbs my sense of good o der. Nor do I think it is a pleasant thi to see a host of men or boys paradi about the sanctuary bearing trays glasses, filled, half-filled, or empty.

FOR MY part I prefer the common cu I feel that it perpetuates and strengthe the symbolism mentioned in the H Scriptures. If the congregation ado the use of the individual glasses, then t wine should be poured from a chal into the glass of each communicant. T chalice should be fitted with a small po ing lip so that the administration can done easily. If a congregation alrea owns a set of trays, these can still be us for the distribution of the glasses as t communicants come forward to the alt But I feel that the wine should not placed into the glasses until the admin tration to each communicant.

As for the communicants, here are ome practical suggestions. Women go- g to the altar should remember to blot eir lipstick before leaving the pew. urificators, not to mention pastors' ngers, can get awfully messy with the ick red stuff. And no large picture ats, please! You don't realize how dif- cult it is to see a woman's mouth or nds if she is wearing a large cartwheel d her head is bowed.

Go to the place assigned you and kneel verently. Lift your face when you are out to receive either element. It makes easier for the pastor. It seems almost crilegious to tell communicants that eir mouths should be empty as they me to the altar, but I have seen cough ops, breath sweeteners, chewing gum d wads of tobacco in the mouths of me parishioners. Perhaps it would be good idea to remind our people that ce persons going to communion used fast, and that would include the assort- ent mentioned earlier.

IF YOU RECEIVE from the chalice, let e minister touch it to your lips and en you guide the flow of wine by push- g lightly against the base of the chalice.

If you use the little glass, accept it m the usher and carry it in front of u as you go to the altar in *both* hands, t closing your fist around it and dan- g your arm at your side. And please n't put it in your pocket!

When you have taken your place at e rail, hold the glass between your mb and forefinger of your right hand, d rest your right hand upon your left. us if the minister moves from left to ht he is in a good position to serve l.

Drink all of the contents of the glass. n't drink only a part and then dangle glass so that the wine spills out upon the floor. When you are dismissed, carry your glass to the place where it is to be surrendered, and set it down carefully. Don't do what a friend told me he had seen done in one of our churches. The communicants upon dismissal filed past a stand placing their glasses *upside down* on a wooden tray. You can imagine the result.

Above all, whatever you do, do it reverently. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

By-passed

QUESTION: After graduating from business school I accepted the position I now have. I have been here for more than three years, and have given myself to the job without restraint. I have tried to be a dependable worker. But I am beginning to believe it is not the opportunity which was pictured to me.

I am afraid the office manager and the boss aren't fair-dealers. Two girls who came in a year after I did have been pushed up to jobs for which I thought I was in line. Don't you think I should be looking for a more promising job?

REPLY: Perhaps you should be looking for another opportunity. But it may be that you would do just as well, or better, by staying where you are. Certainly you ought to look yourself over before attributing unworthy motives or prejudices to anyone else. There may be unfair dealings, but it seems more likely that you may be

your own chief hindrance. Paul's words, "Let a man examine himself," applies to women also.

You may be dependable and steady in your present job, but is that enough? Do you have in mind the progress and welfare of your firm? Have you shown that you can plan ahead? Are you ready to accept responsibilities? Do you carry out well any unusual task which is assigned to you? Do you anticipate events and problems and get ready for them? Do you keep alert for unusual needs and emergencies? Do you read or take courses to prepare yourself for a better opportunity?

All of these questions ought to be faced—perhaps additional ones. Examine yourself, and make a new start.

New orientation needed

QUESTION: My brother is fifty-two. Charles had planned to retire at about this age. He worked very hard, saved, and took very little time off for recreation or pleasure. He never mixed with people very well, but when he was in a social group he offended people by unreasonable "razzing" about this or that. He seemed to think people admired him for it, but actually they dislike him.

At work he was "all business," and took no interest in the people with whom he dealt. He would never inquire about their families. He never cared whether he remembered people's names or not.

Now that he has arrived at the age when he wants to retire, he finds it impossible because his business has slipped. He has decided to continue working—he had to do so. Now he worries about the business, says he's afraid he'll wind up in the "poor house." He does his work with a feeling of defeat. Sometimes he says he's afraid he'll lose his mind. He has all of us disturbed.

REPLY: It is likely that Charles c change his own outlook if he wi Much of his trouble is due to his i ordinate ambition to retire early, acquire a competence, and to bru everything else aside for the sake his ambition. His outlook and metho were well-calculated to yield him lat trouble.

He needs to achieve a new attitu toward life, affairs, and people. H needs a more adequate social a home life. After all, we are constitut to live with people, grant them f consideration, and not merely to ga a self-sufficiency.

If we labor in a narrow selfish wa with a view to saying "Soul, thou h much goods laid up for many yea take thine ease, eat, drink, and merry," we defeat our own purpos and may never enjoy what has be gathered together. If we should su vive the accumulation of wealth, o inner life may have become so impo erished spiritually and culturally th we have no capacity to enjoy it.

Let Charles take himself in han change his pattern of living, and a proach people in business as perso who have feelings, aspirations, tro bles, and, above all, families. Yo brother may need some help, especia inspiration and initial guidance, in o der to get started, and at that po you can see that he gets the right s sistance.

Experiences of this type, of cour may have organic causes, but in m cases they are psychological and c be worked out by the person hims if he is determined to change and make a persistent effort. In case depressed feelings continue a long ti or become more pronounced, should see a physician.

guide to bible study

ou need a special dictionary to lp understand the Bible when u read the King James Version. ords have changed in meaning

LUTHER A. WEIGLE

When "prevent" means "precede"

THE WORD "PREVENT" is used fifteen es in the King James Version of the Testament and twice in the New stament, but always in the now obso- sense of go before, anticipate, or cede (a meaning immediately derived m the Latin *prae*, "before" + *venire*, come").

When the Psalmist says (119:147), "I evented the dawning of the morning," present-day reader of the King James rsion is mystified. The Revised Stand- Version expresses the meaning of the brew clearly, "I rise before dawn."

This is a part of the description of the votional habits of a pious Hebrew who es before the dawn to begin the day h meditation and prayer. In the fol- ving verse, 148, "Mine eyes prevent night watches" is now translated "My s are awake before the watches of the ht."

WHEN PETER came to Jesus to report t they were asked to pay the half- kel tax (Matthew 17:25), the King nes Version says that Jesus "prevented h." That does not mean that he kept er from speaking. It means simply t Jesus spoke to him first.

When Paul tells the Thessalonians, ious to know what will happen on the great day, that "we which are alive remain unto the coming of the Lord shall not prevent them which are asleep" (I Thessalonians 4:15), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalm 21:3; 59:10; Isaiah 21:14; Amos 9:10), "come to meet" (Job 30:27; Psalm 79:8), "come before" (Psalm 88: 13), "come upon" (II Samuel 22:19 = Psalm 18:18), "confront" (II Samuel 22:6 = Psalm 18:5), "receive" (Job 3:12), "has given to" (Job 41:11).

The Hebrew word thus translated is *qadam*, the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam*, in eleven other instances, by "meet," "come before," "go before," "disappoint," and "before."

"Admire" and "admiration"

THE WORDS "admire" and "admiration" were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity"—by which he meant that this fact was amazing.

When the writer of Revelation 17:6 (as reported in the King James Version), expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his astonishment at her.

The Revised Standard Version has: "When I saw her I marveled greatly."

BOOKS

TRUTH VERSUS HALF-TRUTH

Marx Meets Christ. By Frank Wilson Price. Westminster. 176 pages. $3.50.

A prominent church leader, out of his experience of living for more than three years under a Communist government and after intensive supplementary study, presents a point-by-point analysis and contrast of communism and Christianity. His major purpose is to aid understanding of the strength of the Marxist faith and how its challenge can and cannot be effectively met.

Dr. Price, director of the Missionary Research Library, Union Theological Seminary, admits he faces possible accusation of sacrilege in comparing Marx and Christ but does so in ten respects including their status as Jews, thinkers, humanitarians, sufferers, revolutionary leaders, and persons of tremendous influence.

Basic ideas of Christianity and communism are compared, such as the way each looks at history, social change, moral standards, and interprets the central reality of the universe. The world systems of each are set over against the other in respect to politics, economics, and basic strategy.

Christianity and communism are shown to meet most crucially where each claims to be the "universal religion of salvation." The author declares that Christianity can win only as it better meets basic needs of men for life and truth. Basic threats to Christianity's victory are pictured as self-satisfaction, dependence on military strength, and oversophistication and snobbery. "We should fear a complacent and comfortable Church far more than a Communist state."

Dr. Price's extensive first-hand experience with Communists is well-handled; it gives vigor and reality to his description, yet he does not seem to be giving it undue weight or emphasis. Communists are difficult to deal with, since they play the game of life under different rules.

It is hard to see how anyone can read carefully this vivid, scholarly, well-balanced book and continue agreement with our pr ent "brink of war," "massive retaliatic emphasis on the military. Christians ha deep and sincere differences of opinion o the rightness of military preparedness regard to Soviet Russia. This book sho help all to realize the positive and f deeper challenges to be met by the Christ church if God's truth is to prevail over astoundingly successful half-truths of co munism.

HERMAN KEITE

Hartwick College

OLD TESTAMENT HANDBOOK

Understanding the Old Testament. By Bernhard W. Anderson. Prentice-Hall. 551 pa $7.95.

Dr. Anderson is dean of the theolog school of Drew University. He gives us pages packed with information, illumina with chronological charts, maps, and abundance of excellent illustrations. The sults of recent archeological surveys made available.

Dr. Anderson begins with the time Moses, since "historically, Israel's call made known in the event of the Exod Israel's own understanding of the centu prior to Moses is given as the work of known historians writing centuries la The working out of Mosaic faith thro the long period covered by Old Testan history gives us the dynamic story of G activity in his Israel, "His chosen, His vant."

Of special value to the student is the thor's treatment of the prophetic mes from Amos to the unknown author of I tero-Isaiah. Then he shows how out of catastrophe of the sixth century devel the Law-Community of post-exile Is with the devotion to the Torah which since been the heart of the Jewish fait

The theme of the suffering Servan Deutero-Isaiah is carefully studied. We reminded that Jewish thought failed identify the Messiah with the Suffering

nt. This revolutionary identification was ried out mainly in Christianity, although way had been prepared in some Jewish cles, like the . . . Qumran Community." The author gives a helpful analysis of the reservation of the tradition" and the de- opment of the written records as gathered gether to form the Pentateuch and the his- ical books from Joshua to Chronicles. He s this process culminating about 550 B.C. The Book of Daniel is placed in the time Antiochus Epiphanes (175-163) thus nging the Old Testament in its close much arer to the Christian era than the earlier w that the Old Testament Canon ended out 400 B.C. with Malachi. "The Old stament ends like an incomplete drama, unfinished symphony. According to arisaic Judaism, Israel's pilgrimage leads ough the Old Testament to the Talmud d to a continued life of messianic ex- ctancy. According to the New Testament, ael's pilgrimage leads to Jesus the Christ, o came not to destroy but to fulfill the w and the Prophets."

Every student will find this a storehouse good things. MARTIN L. DOLBEER, SR.
Thiel College

PORTRAIT OF JESUS

Understanding the New Testament. By How- l C. Kee and Franklin W. Young. Prentice- ll. 492 pages. $7.95.

Our portrait of Jesus was prepared by e early Christian community in the first ntury. While a great volume of writing out this portrait has appeared through e centuries, much less attention has been ven to a connected account of the com- unity that witnessed to the presence of the ing Lord. Kee and Young, feeling a ed for a study of this community, have ssed over the traditional approaches to e New Testament such as the study of the parate books or of particular themes. They ppose to say to the reader, *you are there,* provide the modern reader with infor- ation on the historical setting and the se- ence of events connected with the emer- nce of Christianity, and on the situations that led the writers of the New Testament to produce their respective books."

The reader is first made aware of Jewish attempts to achieve a real sense of community in the century prior to Jesus' ministry. Here the authors incorporate some interesting thoughts in regard to the Qumran Dead Sea Scrolls. Next, they would have us be there as the Christian community emerges and presents its good news as exemplified in the earlier portion of the Book of Acts and in the synoptic Gospels. That this emergence had from the first a missionary zeal leads to the next section, "the community expands." Here the work of Paul is brought into central focus.

The reader is then confronted with the problems of the small, scattered churches in the section entitled "the community matures." Persecution and heresy both witnessed to in New Testament writings, demanded organization, and the reader is brought to appreciate these developments in the Pastoral Epistles and beyond them in crucial noncanonical Christian literature of the century following the ministry of Jesus.

Two brief final sections seek to help the reader experience the efforts of the Christian community to make an understandable witness to the world as in the Gospel of John and the Epistle to the Hebrews.

This study itself and the excellent charts and illustrations used with it commend the book to all thoughtful readers. The authors are fully aware of significant recent literature in the field but are able at the same time to achieve a stimulating freshness of approach. Perhaps this value of gaining a close-at-hand consciousness of the Christian community poses one danger—that the portrait of the living Christ becomes obscured by the many concerns of the very community that sought to reveal him.

HAROLD A. DUNKELBERGER
Gettysburg College

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

overseas

Nygren will soon retire as bishop

SWEDEN: Malmo. Jan. 7.—THE Bishop of Lund, Dr. Anders Nygren, announced a few days ago that he will retire from his office on Oct. 1. He will be almost 68 by that time. He became a bishop in 1949 (in 1947 he was elected the first president of the Lutheran World Federation).

In his time in the office he has given much time to international work, traveling widely. In the summer of 1957 he took part in the sessions of the Central Committee of the WCC at New Haven and in those of the LWF assembly at Minneapolis. After his return to Sweden in August he was an influential member of the general church assembly at Stockholm, emphatically rejecting the idea of permitting women to ordination.

A Swedish bishop is elected by the pastors of his diocese but appointed by the government, which has to choose one of the three getting the majority of votes.

Three deans are mentioned as likely to get votes to succeed Bishop Nygren. First, Dean Nils Bolander of Lund, who in the times of travels or illness of Bishop Nygren, performed many of his duties in the diocese and became popular among the clergy. Dr. Bolander, born in 1902, was for some years the chief pastor of a large Stockholm parish, and moved to Lund only eight years ago. He is known as a popular preacher and a writer of religious poetry.

The second dean mentioned as a possible successor of Bishop Nygren is Dean Ragnar Askmark of Gothenburg. He was born at Lund in 1914 and grew up in the immediate neighborhood of the bishop's residence. He studied under the present Archbishop, Yngve Brilioth, who was then professor at the university of Lun and he became an assistant professo He studied especially the history of t training of ministers in the Church Sweden. For some time he was the pri cipal of the school for leadership traini of the Church of Sweden at Sigtuna. 1951 he became dean of Gothenburg.

A third candidate may be Dean O Herrlin of Uppsala. Dr. Herrlin is t son of a well-known pastor of the Lu diocese and went to school at Lund. H theological field is the philosophy of r ligion, and he is well-read in modern l erature and poetry. He has affiliated hi self with the high-church faction in t church. Like Dr. Askmark, he was bo in 1914.

IT IS POSSIBLE that also the Ar bishop, Yngve Brilioth, will leave office in 1958, though so far he has announced it. He is a year younger th Bishop Nygren, but constantly ill. T archbishop is elected in a different w from other bishops. All the dioce boards of the Church of Sweden t part along with the clergy of Upps diocese.

Three bishops are mentioned as lik to succeed Dr. Brilioth. One is Bis Helge Ljungberg of Stockholm (born 1904), whose moderate position finally adopted in the debate about ordination of women last fall. He wa pastor in Uppsala diocese and an as ant professor of comparative religi As a bishop of Stockholm since 19 he has been known as a calm and gi leader.

Another candidate is Bishop Gun Hultgren of Härnösand, born in 19 and like Bishop Ljungberg earlier ser in the Uppsala diocese. Bishop Hult is known as an expert in the church c mittee work rather than in public app

nce. His booklet of last year, *Om staten ch kyrkan skiljes* (If state and church eparate) testified to his special interest this urgent question.

The candidate with the greatest lead-rship qualities is Bishop Bo Giertz of othenburg, born in 1905. In his student ears he was an active atheist and now reaches with the force of a renegate. e likes the fights of the *ecclesia militans* nd he takes a firm stand against the or-ination of women. Bishop Giertz, who as elected a vice president of the Lu-eran World Federation at Minneapolis 1957, believes that the Church of veden has much to learn from the tality of American church life. His ndidacy to succeed the Archbishop will obably be launched by the high church nd the fundamentalist factions but be pposed by more moderate factions of e church and probably also by the overnment.

Though ill, the Archbishop wrote his gular New Year's message to be read all Swedish churches on New Year's ay. He exhorted church and people to nitence. Without directly mentioning e debates on the status of women in e church, these issues were behind rds such as these: "If we have had ttles about the message of the gospel, re these perhaps caused by the fact at in our interpretation of the Scrip-e we were guided more by its wordings n by the spirit of the Master?"

In his message the Archbishop also ntioned the LWF assembly of Minne-lis. This conference should help us rethink our responsibilities as Lutheran ristians. The inheritance from the theran reformation must be guarded inst all attempts of binding us with w laws and new traditions, which uld not obscure the living word of d.

—STEN RODHE

Baptists want to teach in Denmark

BAPTISTS in Denmark have petitioned for a change in the law which requires that teachers of religion in primary schools must be members of the Lutheran church. They want members of their churches to be permitted as teachers. They say the religious instruction in the schools should not be "one-sided or standardized," but of a "common Christian character."

The Church of Denmark opposes this request. It points out that 97 per cent of the nation's population is enrolled in the Lutheran church, and says it is logical that teachers of religion should be members of this church. Children of non-Lutheran families are excused from the religion classes upon parents' request.

The question will probably soon come up in the parliament.

THERE IS NEED for 26 new churches in the Copenhagen area, reported Mr. Christian Christiansen, secretary of the home mission fund, in his year-end review. He said about $220,000 has been collected for church-building projects, but government officials have not agreed to permit the program to proceed. Construction of homes still has top priority.

Alcoholics Anonymous estimate there are 50,000 habitual drunkards in Denmark. On a Sunday in November the evils of intoxication were emphasized in Danish churches.

Young married couples are being enlisted in a church-sponsored organization called "New Homemakers." There are almost a thousand local groups now existing. Nation-wide conferences are planned this year. Jan. 19 was emphasized as "New Homemakers Day," with the theme—"The Family and Current Ideologies"—selected for discussion.

Evangelism, Stewardship Major Emphasis in 1958

By OLIVER W. POWERS

NEW YORK CITY—The New York and New England Synod will make a major effort this year to give its congregations fullest possible information on the work of the synod and of the church-at-large. Evangelism and stewardship will emphasize the responsibility of the individual church member toward the total work of the United Lutheran Church. The educational campaign which is finding its expression in evangelism schools for laymen and the training of leaders in stewardship will, in the opinion of synod officers, help to expand the ministry of the congregations and to attain the double apportionment goal set by the United Lutheran Church for this year.

Evangelism schools for laymen have already been held this month in many areas of the synod, from Albany and Syracuse to Queens and Hartford, Conn. Further schools are scheduled Feb. 2 at Redeemer Church, Rochester, Feb. 8 at Holy Trinity, Buffalo, and Feb. 9 at All Saints' Church, Boston, and St. John's Church in Middletown, New York.

The training effort will be supplemented by special briefing sessions for one layman out of every 10 congregations in March. First briefing session has been scheduled o March 3 for the New England, New Yor and Long Island conferences at St. Ma thew's Church, White Plains, with Dr. Davi G. Jaxheimer, assistant to the synod pres dent, as convener.

Stewardship will get a forceful assi from a group of 75 specially trained resour leaders. Made up of laymen and pasto the group received training at sector proje schools conducted by the Lutheran La men's Movement for Stewardship in 19 and 1957. They will discuss stewardsh problems and its goals with church counc and pastors and help develop stewardsh programs.

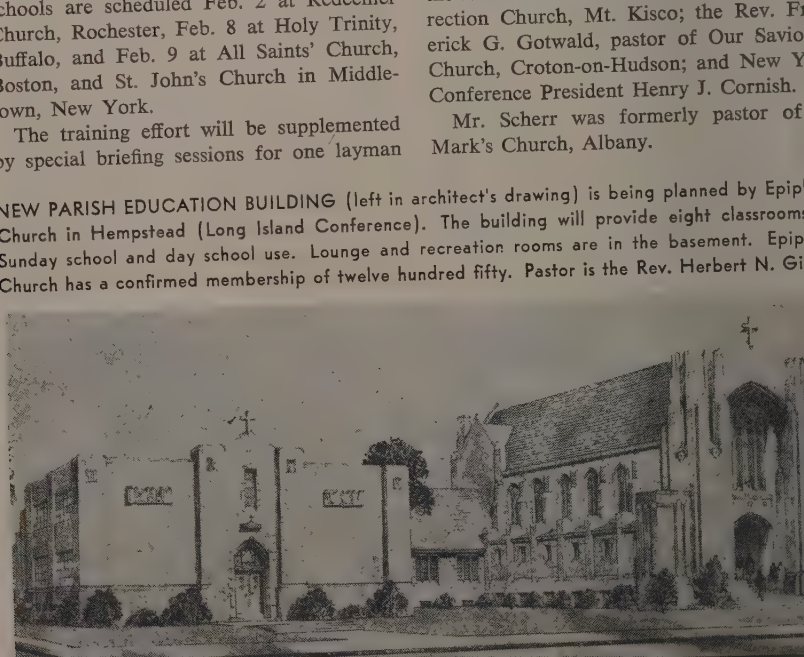
Installation in Yorktown Heigh

PASTOR WALTER P. SCHERR was instal Dec. 8 at St. Andrew's Church in Yorkto Heights. The congregation was organi in April, 1956, by Missionary Paul Riss.

Taking part in the installation service w the Rev. Robert E. Heffner, pastor of Re rection Church, Mt. Kisco; the Rev. Fr erick G. Gotwald, pastor of Our Savio Church, Croton-on-Hudson; and New Y Conference President Henry J. Cornish.

Mr. Scherr was formerly pastor of Mark's Church, Albany.

NEW PARISH EDUCATION BUILDING (left in architect's drawing) is being planned by Epip Church in Hempstead (Long Island Conference). The building will provide eight classroom Sunday school and day school use. Lounge and recreation rooms are in the basement. Epip Church has a confirmed membership of twelve hundred fifty. Pastor is the Rev. Herbert N. Gi



HURCH under construction at St. John's, errick, is fifth building on property of the ng Island Conference congregation which dicated a parish hall last year. Taking part groundbreaking are Pastor Charles D. Moser, Zenan Corbe, former Board of American ssions executive secretary, acolyte Brit Geiger

Crusade Surplus Reinvested

A GRANT of $67,618 was made to the otestant Council's Department of Evanism by the Billy Graham New York Cruie to be used for a follow-up program. Total receipts for the crusade were 850,030 and total expenditures $2,632,-2. The excess went to church agencies.

W ENGLAND

vangelism Schools Listed New Britain and Boston

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Evangelism schools laymen and pastors in the New England nference were scheduled Jan. 26 at St. n's Church, New Britain, Conn., and Feb. t All Saints' Church, Boston. Sessions from 3 to 8:45 P.M.

A laymen's school of evangelism will be held March 3 at St. Matthew's Church, White Plains, N. Y.

WORKSHOPS for introducing the new liturgical service in the forthcoming *Service Book and Hymnal* are being held in January and February at Bridgeport, New Haven, Hartford and Boston.

CONNECTICUT STATE Luther League will hold a rally in First Church, Southington, on Feb. 9. A special workshop for Luther League officers was held in Zion Church, Bristol, on Jan. 12.

MISS HYACINTH J. MORDEY was commissioned as a ULCA missionary on Dec. 8 at St. Paul's Church, Byram, Conn., by Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions.

Assisting in the service were the Rev. Luther T. Freimuth, pastor of the church, and Mr. Richard Novak, liturgist. Miss Josephine I. Darmstaetter and Mrs. Earl Erb of the United Lutheran Church Women.

Miss Mordey will go to Argentina as a teacher in the Bible Training School for parish workers, near Buenos Aires.

Hyacinth J. Mordey
Assignment: Argentina

DISTRICT OF COLUMBIA

Face Future with Confidence, Lutheran Congressman Says

WASHINGTON — Christians should put more trust into God's loving care as they look into the political future of the United States, Thor C. Tollefson told the Lutheran Laymen's Fellowship at a luncheon in Luther Place Memorial Church this month.

The Republican congressman from Tacoma, Wash., who began his career as millworker, became a lawyer, and has bee in Congress since 1946, predicted confidenti that the Lord "will take care of his own in guarding the United States against Russi

"As a Christian," he said, "I can't con ceive how my God would let his people b destroyed by an ungodly force."

Christians ought to "take comfort in th knowledge that we are supported by th Everlasting Arms," the Lutheran lawmak said.

Young Congregation Gains Ground in Washington Subur

By RUTH L. BLACKBURN

WASHINGTON — Rockville, Md., is one of the mushrooming communities in the Washington orbit that has grown fast under the influx of families of government workers moving to the suburbs. In 1956, Luther Place Memorial Church in Washington decided to investigate the community for its mission potential. Young people of the congregation were sent out to canvass the field and came back with encouraging reports. There were no other Lutheran churches in the area.

In February of 1956, the Rev. Walter G. Marz, at the time assistant pastor of Luther Place Memorial and now a mission developer in Florida, began holding services. Over a year later, in June, 1957, Pastor Clifford R. Miller, Jr., arrived as mission developer. A graduate of Gettysburg College and Seminary, he had served the Port Royal, Pa., parish since 1951.

St. John's Church organized in Rockville, Maryland
Synod officials and Washington pastors took part

Meeting in an elementary school, the mission grew rapidly. It was organized with 88 confirmed, 165 baptized members as St. John's Church on Oct. 27.

Taking part in the organization service were (*see picture, front row, left to right*) Executive Secretary Donald L. Houser the Board of American Missions, Maryl Synod Director of Missions J. Leon Hai and Dr. Walter B. Freed, pastor of Lu Place Memorial Church; (*back row*) M land Synod President J. Frank Fife, P dent Paul H. Smith of the Maryland Syn Eastern Conference, and Pastor Miller

VARIATIONS ON FAMILIAR THEMES

FEAR This is for Christians in the western world who think of scientific advance only in terms of victory or defeat in the arms race. They may listen to a Japanese student of engineering who wrote to American friends:

"I want to work in a research institution of electronics to help in problems of today. We need preparedness.

"But I wish to be one who researches into phenomena, believing God as eternal source of truth. The scientific man researches into characters of materials and phenomena only. But what we use them for is problem of heart. Mere scientific knowledge do not forbid to use them for any bad purpose. I believe it is our duty as Christians to try as possible hard to use them for human happiness, obeying God's will in it . . ."

HOPE This is for people who find it sometimes hard to hear the small voice of faith over the big noise of daily busyness. Among the letters we received is this one:

"A brief moment of consciousness . . . and I read these words: 'Be still . . .' After some time I open my eyes again. This time I read: 'Be still and know . . .' And again I drift off. Then, much later, I am aware of people in white moving about the room, doing things for me. My husband's voice comes from far away. I try to move but pain nails me to my bed. Then I know. I'm in a hospital . . . operation . . .

"Much later I can read the entire verse over the dresser: 'Be still and know that I am God . . .' A familiar verse, but for the first time I know what it means. It took the forced inactivity of the hospital to teach me how to be still and know that God is. I won't forget it anymore."

LOVE This is for people who are still asking, "Who is my neighbor?" From the wife of a pastor in Texas we received this note:

"Rose Marie is our daughter. She's six. At night she says her prayer: 'Now I lay me down to sleep.' The other evening she went beyond the concluding verse and said: 'Love mother and daddy and me, too. And take care of the lady who's sick in the hospital.'

"Rose Marie has never seen the 'lady who's sick in the hospital.' She must have heard my husband talk about her (she's very sick) but she doesn't even know her name. And yet, to a six-year-old child, a woman in need of help becomes a very real person. And because a six-year-old senses what adults tend to forget—that help, the real kind of help, comes only from God—it was a very natural thing for Rose Marie to pray for her. I'm now listening to Rose Marie's prayers quite carefully every night. She can teach me a lot . . ."

Contributed by Sedoris McCartney, Jennie L. Oberly, Marie Wahlberg Kleckley

WASHINGTON-OREGON

Seattle Mission Schedules Its First Service on Feb. 2

By OLIN G. DASHER

SEATTLE—First service of the new mission in the Bow Lake-Rancho Vista section, near Seattle's International Airport, will be held Feb. 2 in the Bow Lake elementary school.

The Rev. Richard I. Crossland is the mission developer. Sunday school will be started Feb. 16. Dr. L. H. Steinhoff, synod president, will preach on Feb. 23.

ST. MARK'S CHURCH, Lacey, Wash., organized last May, continues to work and grow strongly even without a mission developer. Twenty-one new members were received on Dec. 1 by President Steinhoff. They had been instructed by Edward Flatness, an Augustana layman from Tacoma, who has been conducting services regularly.

FIRST FIELD VISIT of the Rev. Merle G. Franke, secretary of English Missions in the Board of American Missions, is scheduled early next month in the Pacific Synod territory.

He plans to visit every pastor and inspect briefly every mission and its field. More than half the synod's 60 congregations are in the mission category, receiving pastoral salary aid, and less than ten are without church extension loans from the BAM.

Idaho and Utah Reached by LEM

EVANGELISM MISSION for Southern Idaho and Utah is scheduled for the first week in February. Almost all National Lutheran Council congregations will participate. Overall organization is in the hands of the Rev. George Housewright, western field director for evangelism of the ULC Board of Social Missions. Results of the mission in an area in which the Mormons exert their strongest influence will be examined with keen interest.

"MARRIAGE AND FAMILY LIFE" conferences were held in Portland, Seattle and Spokane in mid-January, by the synod's committee on social missions and the ULC Board of Social Missions. Speakers we Dr. Harold Letts and the Rev. Ruf Cornelsen.

Church World News, produced by ULCA's Department of Press, Radio and Television, is being broadcast Sundays (5:15 P.M.) over Station KSLM, Salem, Ore. Sponsors are the men of St. Mark's Church. The newscast is also carried by stations in The Dalles and Astoria, Ore., and Renton, Wash.

Do-It-Yourself Evangelism . . .

GRACE CHURCH, Victoria, B. C., lost time while waiting for the January arriv of its new pastor, Lorne Nadiger. It invit Pastor Olin Nordsletten to head an eva gelism mission.

Pastor Nordsletten flew to Victoria several Sundays after his own services Seattle's Prince of Peace Church. He structed lay workers, conducted services, a gave instructions to persons enlisted church membership.

Twenty members were received at communion service on Dec. 22 by Presid Steinhoff. Meanwhile, the congregation p chased a new parsonage for the Nadi family. Pastor Nadiger served Imman Church, Yelm, Wash., since his ordinat in 1952.

LAY EVANGELISM training school churches in the Portland, Ore., area will held in St. James' Church Sunday afterno and evening, Jan. 26. Pastor Roder Anderson is the chairman. Twenty-th congregations will be represented. Presid Steinhoff will speak.

. . . Do-It-Yourself Church Buildi

ST. STEPHEN'S CHURCH, Seattle, dedica its new building Dec. 29 with Presid Steinhoff as speaker. This church, in Shoreline district, was constructed wi three months entirely by labor donated f members of the congregation. The con gation was organized last February by Rev. Richard G. Christensen.

First Church in Upper Sandusky
Cross casts its shadow

pper Sandusky Church Opened

By E. RUDOLPH WALBORN

FIRST CHURCH, Upper Sandusky, is hold- services in a $115,000 church of con- porary design since its dedication on v. 3 by Pastor Andrew Kolarovsky and late President Fred C. Wiegman.

The congregation moved to a three-and- -half acre triangular plot on the out- rts of the county-seat town from a down- n location. The contour of the lot per- ted a ground-level approach to a full ement Sunday school room, with audi- ium and classrooms, kitchen, rest rooms, heating plant. The church has a ground el approach and with transepts will seat r 300.

Former Pastor John H. Weissrock spoke a service connected with the anniversary.

BETHLEHEM CHURCH, Youngstown, has n located at a triangular intersection of y Youngstown streets which has pre- ted further building expansion. A vacant across the street has provided parking ce for the congregation. In December, congregation voted to purchase two e lots. The present parsonage will be verted into a parish house and the house one of the lots will be used as parsonage.

The Answer Is: Organize

COLUMBUS—There is a remedy against low salaries paid to ministers, a United Church of Christ gathering in Columbus heard. The answer is: a labor union.

The advice came from Orville Jones, a labor union official who was once a minister himself. Mr. Jones, now director of education for the Ohio CIO Council, said organization of ministers into labor unions would gain them "more respect and it would provide some procedure for airing grievances."

MEN'S GROUPS in Ohio received in December a first copy of "Notes from the President" sent by Don Scott, Mansfield, elected in September as the first president of the United Lutheran Church Men of Ohio. The group intends to raise $1,500 in its first year of operation.

Hess Begins Ministry in Dover

COLUMBUS—Pastor G. Vernon Hess began service as pastor of Grace Church, Dover, Dec. 1. He succeeded Pastor Carl Driscoll who left the synod in August to serve Good Shepherd Church, Tampa, Fla.

Pastor Hess was for the past two years area director of the Lutheran Evangelism Mission. He was previously pastor of St. John's Church, Anderson, Indiana, and an air force chaplain in World War II.

AFTER THIRTY YEARS as organist of Bethlehem Church, Youngstown, Clarence S. Barger asked for release on Jan. 1 so that he could do "more work in another way for Christ's Kingdom."

Mr. Barger is secretary of the synod board of stewardship and congregational life.

United Brethren Plan New HQ

DAYTON—A three-story building will be erected by the Evangelical United Brethren Church as its new headquarters building, the denomination's general council of administration decided last month. EUB offices have been in the downtown Knott Building for over 40 years.

ILLINOIS

Carthage College to Build Seven Units in Kenosha

By JOHN E. COOPERRIDER

CHICAGO—First steps toward establishment of a second campus for Carthage College in Kenosha, Wis., were recently announced by Rolf Dokmo, chairman of the school's board of trustees in Carthage, Ill.

He reported that a citizen's committee promoting the second campus in Kenosha has raised $50,000 to buy 60 acres from the city on the shore of Lake Michigan. The city has taken steps to convey the land to the college.

The college has retained architectural firms in Chicago and Kenosha to draw master plan for the new campus and to pr pare plans for the first buildings.

Immediate plans include two dormitorie one for men and one for women; a librar an administration and classroom buildin a chapel; student union and dining hall.

The Kenosha branch of the college expected to open with a freshman class 1960 after the first buildings are complete

A city-wide campaign in Kenosha raise $750,000 toward building constructi is expected to start early in 1958.

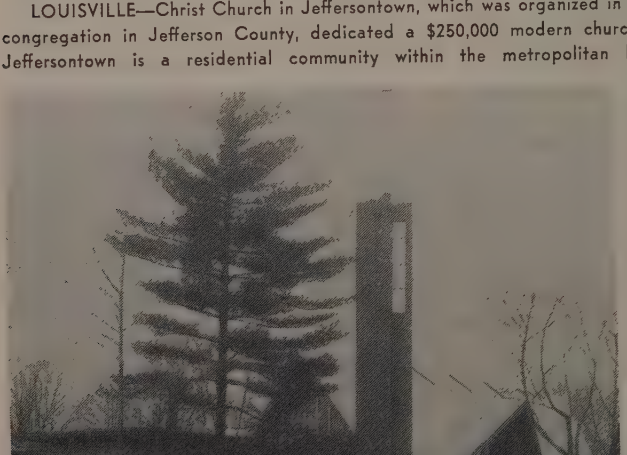
After these funds are raised, the suppo ing synods will launch a campaign to ra another two million in 1959.

The Kenosha branch is expected to commodate eventually between 1,900 a 2,100 students.

KENTUCKY

Modern Church Dedicated by Jeffersontown Congregatio

LOUISVILLE—Christ Church in Jeffersontown, which was organized in 1817 as the first Luthe congregation in Jefferson County, dedicated a $250,000 modern church on a new site Dec Jeffersontown is a residential community within the metropolitan boundaries of Louisv



Contemporary church dedicated in Jeffersontown, Kentucky
Christ congregation relocated, moving closer to Louisville

The congregati which had previou worshiped in a 1 year-old church b for $923 in 18 moved closer to L isville as it opened new sanctuary.

The church inclu a garden with cer ic-tile pool.

The marble a stands three feet a from the back wa move it closer to congregation. church accommod 288 persons.

Communicant m bership of the con gation was 287 year. Pastor is Rev. Charles L. In

ıtherans Plan Society for Worship, Music and Arts

LUTHERANS of four church bodies—ULC, Augustana, Evangelical Lutheran Church, and souri Synod—met last month in Des Moines, Iowa, to organize a Society for Worship, sic and the Arts. Objective is to promote Christian worship and music, ecclesiastical archi-

ıre, art and litera- within the Lu- an churches.

lans call for ap- ıtment of 12 study missions. They deal with the en- field of church- ted arts: Relation veen theology and rgy; liturgical tice; use of organ other instruments; al music for the ch year; architec- and acoustics; na and literature; tic arts and paint- ; music in the parish; radio and televi- ; professional standards and studies, in- ing scholarships and competitions; nology; and musicology and research.

he group is planning to publish a jour- whose editor will be Dr. Walter E. zin, professor at Concordia Seminary ssouri Synod) in St. Louis, Mo. Chair- is Daniel Moe (ELC), Denver, Colo. iam R. Walters (ULC), professor of ic at Wittenberg College, is secretary.

Inter-Lutheran society for church-related arts takes shape

Group expects to hold first national conference in June

Linden Lundstrom (Augustana), Rockford, Ill., is treasurer.

First national conference of the group will be held June 18-21 at the University of Minnesota.

Shown making plans at the organizing session on Dec. 30 are: Dr. Buszin, Mr. Walters, Mr. Moe, Mr. Lundstrom, Dr. Johannes Riedel (ULCA), Minneapolis, Minn., and Gerhard M. Cartford (ELC), St. Paul, Minn.

INESOTA

tional Lutheran Nurses' Guild corpated in Minneapolis

MINNEAPOLIS — The National Lutheran ses' Guild, an organization with 37 units he United States and two in Africa, was rporated this month in Minneapolis. The anization moved from New York to Min- ta in 1950.

he guild conducts a program of evan- sm among nurses, helps train them in to patients and in working together chaplains and parish pastors making calls in hospitals and institutions in which the nurses are active.

The African guilds are centered in Zululand and Tanganyika. Guilds were organized in 1957 in Toledo, Ohio; Houston, Texas; Kansas City, Mo.; Coos Bay, Ore.; and Mankato, Minn.

New president of the board of directors is Sister Marjorie Axelton, parish deaconess at Mount Olivet (Augustana) Church in Minneapolis. Other officers are Mrs. Ruth Holland, St. Paul; Phyllis Olson, Minneapolis; and Mrs. Mabel Amdahl, Minneapolis. Executive director for the past five years has been Miss Carola Haaland.

Double Giving Goal Crossed, Churches See Promising '58

By ERNEST J. HOH

LANCASTER — The double apportionment which seemed a "big foolishness" in 1956 became a reality as a result of the sector programs carried on in many Lancaster Conference churches from September to November.

Can it be done again? A spot check brought these comments from pastors:

"It will be a miracle if we pay the apportionment in 1958."

"We have oversubscribed the advanced apportionment by 140 per cent."

"Sector has assured us 100 per cent positively."

"Probably—"

Pastors reported new interest in church attendance as one result of the sector programs. Another was new experimentation in tithing.

"We didn't have any family giving $20 a week before. Now we have five," one pastor said.

Congregations Flourishing

ANNUAL MEETINGS found congregations looking ahead as well as reviewing past events. Consensus of reports indicated congregations are in a flourishing condition, and all looking forward to 1958 as a year of great promise.

Many of the ministers received salary increases in harmony with the higher costs of living. This was the result of urging by the proposal committees in the sector plan, and a letter from Dr. Dwight Putman.

Inner Mission Meeting Set

INNER MISSION of the Lancaster Conference, Inc., will hold its annual meeting Jan. 27 at St. John's Church, Lancaster. Reports will be given by the staff, Dr. Ambrose Hering, Mrs. Peter Orphanella and Mrs. Ada Jackson.

A panel of laymen, being organized Dr. Ernest J. Hoh, of Emmanuel Chur will tell of the Inner Mission at the cong gational level. The budget of this work r requires $2 per communing member in conference. Some of the churches now h Inner Mission committees in training un Dr. Hering.

A committee has been appointed to st expansion of facilities for care of the ag The Lutheran Home has reached its capa with 20 guests. It has been accredited as A-1 nursing home by the State.

Inner Mission work has increased to s an extent that enlarged offices are be sought.

Improved Churches Dedicate

ZION CHURCH, Leacock, held rededicat services following a complete redecorat of the church interior. An electric bell rin was installed. The new hymnal will be troduced when available. Dr. Ralph Gresh is the pastor.

ST. LUKE'S CHURCH, Bainbridge, dedica a new annex for educational and social p poses. Improvements were made also in chancel of the church. Interiors of both church and Sunday school were redecora Dr. Fred Coleman is the pastor.

Two Ministers Retired

TWO LANCASTER city pastors were ret during the past few months. The Rev. A. Trumpeter, of St. Mark's Church, had ser his congregation since 1930. The Rev. Ja Harrison, of Advent Church, was pa there since 1929.

Both received substantial farewell p from their congregations. Pastor Trump has purchased the parsonage for his use. Pastor Harrison built a new home.

BISHOP RAJAH B. MANIKAM spoke month at Trinity Church, Lancaster. T ity's pastor, the Rev. Wallace Fisher, dressed pastors and church councilmen New York City on Jan. 22.

LANCASTER CHURCH groups have b hearing Miss Marianne Fague, mission to British Guiana, during her furlough.

MAJOR building project
xpected to take shape at
erlen Home for Chil-
, Springfield, Ohio, this
. Trustees last year went
record as favoring erec-
of a reception center
hospital and authorized
paration of plans to be
ussed further at a special
ting in March. With an
ier $45,000 bequest for
hildren's hospital avail-
, the long-range plan-
committee is now pro-
ng to add quarters for
children to the hospital
g. Total cost of the proj-
is expected to run to
0,000.

WELFARE

ERHARD W. LOKENSGARD
been named to the chap-
cy corps of the Lutheran
fare Society of Wiscon-
to serve in the Milwau-
area, the Rev. Benjamin
Gjenvick, executive di-
or of the society, an-
nced this month.
he chaplain, a veteran
or of the Evangelical
heran Church with some
years of service in vari-
phases of ministerial
k, has served in parishes
Canada, North Dakota,
a and New York. Just
r to his present appoint-
t, Chaplain Lokensgard
ed as hospital chaplain
Luther Seminary (ELC)
t. Paul. His appointment
gs to 62 the number of
-time and volunteer chap-
s operating for National
heran Council churches
Visconsin.

Crosscountry

THE CITY FATHERS played it safe at East Orange, New Jersey. For some years decorated Christmas trees and a lighted Star of Bethlehem had been placed on the City Hall lawn at Christmas time.

This Christmas the local Jewish synagogue added a nine-foot Menorah candelabrum to the display, to honor the Jewish Feast of Lights (Hanukkah) which begins Dec. 18.

For good measure, city officials also spotlighted on the lawn an American flag and a statue of Abraham Lincoln.

NEW JERSEY citizens may have overdone it a bit in an effort to avoid trouble. But Messiah (ULC) Church in Bethlehem, Pa., didn't play it safe enough. The congregation had decided to participate in the city's Christmas pageant with an entry of its own—a float depicting the journey to Bethlehem.

They had the float completed in time, a girl appropriately robed to travel on the donkey, and Joseph on hand to lead the animal. The animal was a live one.

Came the time for driving the float to the assembly point, and all was ready. The donkey was there, too. Only the donkey refused to mount the float. They pushed him and they pulled him but he wouldn't budge.

And so, Bethlehem's Christmas pageant was minus one "Journey to Bethlehem" float, and Pastor L. Raymond Lechler of Messiah Church commented ruefully: "A jackass will be a jackass."

STILL ON the playing-it-safe note: Last November we reported on a church in Worcester, Mass., which tried to help people avoid those coughing spells during the service by inviting them to ask ushers for "individually packaged cough drops."

Grace Presbyterian Church in Minneapolis let it be known that they tried the method but found it wasn't safe enough. "Nobody would get up from the middle of a pew and seek an usher in the midst of an anthem or a sermon," members reported.

They found an improved method by scotch-taping packages of cough drops to the backs of the pews. Boy Scouts do the taping. Now, Grace Church says, they're safe against coughing. Everybody has easy access to the packages.

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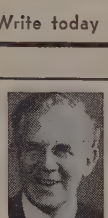

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DR. ROSS STOVER Preaches
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——CHANGES OF PASTORATE

CANADA

WEDMAN, ALFRED L. To Zion Chu Massey, Ont.

CENTRAL PENNSYLVANIA

GUSS, JEROME V. From St. James' Chu Turbotville. To Bethany Church, Alto

CENTRAL STATES

ALBERT, DONALD L. From Grace Chu Riverside, Calif. To Trinity Church, V bach, Neb.

FLORIDA

BOCK, ELMER W. From St. Paul's Chu Melbourne. To Gainesville, Unive Church, assistant pastor.

JOHNSON, H. WILLIAM. From Kure Me rial Church, Kure Beach, N. C. To ray-Boynton Beach area, mission veloper.

PIEPER, PAUL F. W. From Imma Church, Lena, Ill., supply pastor. To Petersburg Beach, mission developer

ICELANDIC

SIGMAR, HARALDUR. From Blaine Chu

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ERRIDER, EDWARD A. From Unity urch, St. Louis, Mo. To United Lu- ran Publication House, Philadelphia.

, GEORGE H. From Des Plaines, mis- n developer. To Wheaton, mission pas- , Illinois Synod.

BRICK, WILLIAM H. From Lutheran angelism Mission, regional director. Pekin, mission developer.

ER, WILBUR G. From Midland Col- e, professor. To Faith Church, Glen yn.

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CHANGES OF PASTORATE . . .

INDIANA

KOCH, HAROLD E. From Wittenberg College, alumni secretary. To Gethsemane Church, Indianapolis.

MCCLINTOCK, WILLIAM M. To Mulberry parish.

IOWA

NELSON, LAWRENCE. From St. James' Church, Bettendorf, Ia. To Board of Parish Education.

ULLESTAD, NORMAN. From Bethlehem Church, Manly. To St. James' Church, Bettendorf.

KENTUCKY-TENNESSEE

IMHOFF, ROGER G. From Fenner Memorial Church, Louisville, Ky. To Kentucky Council of Churches, associate secretary for Christian education.

MARYLAND

CALLAHAN, JOSEPH F. To Uniontown-New Windsor parish.

PRIGGE, DONALD W. From Reformation Church, Washington, D. C., associate pastor. To Board of Parish Education, field secretary.

NEW JERSEY

BAUMAN, FRANK. From Bethany Church, North Bergen. To Faith Church, Lavallette.

PATTERSON, ALBERT. From Holy Spirit Church, Villas. To Holy Trinity Church, Camden.

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DECEASED

THE REV. IRVIN M. LAU, 74, d Jan. 8 at York, Pa.

A native of York County, Pastor was a graduate of Gettysburg College Seminary.

He served St. John's Church, Littlesto and St. Matthew's Church, Catawissa, organized Calvary Church, West Ches He was pastor of Augsburg Church, Y from 1926 until its merger with St. Lu and St. Paul's in 1942, when he became sistant pastor of the new St. Paul's Chu He retired in 1955.

Surviving are his mother, Mrs. Mary Lau, York; two sons, Dr. Irvin M. Lau, Pikesville, Md., and Glenn B. Lau, Wilm ton, Del.; and a sister, Mrs. Sarah Wher York.

Funeral services were conducted Jan. at St. Paul's Church, York, by Pa Chester S. Simonton; the Rev. Edw Ziegler; and Dr. Paul L. Foulk; and Cen Pennsylvania Synod Secretary Ralph Robinson.

Interment was at Mt. Carmel Cemet Littlestown.

R. ERNST A. WALTER, 85, former
rintendent of Tabitha Home, died Jan.
Lincoln, Neb.

native of Germany, Dr. Walter came to
United States in 1895 and studied at
burg Seminary, Dubuque, Ia.

e served pastorates in Clyde, Kan., and
ington, Hooper, Papillion, Gretna,
e Center, and Hastings, Nebraska.

1912 he was called as superintendent
abitha Home and served in this capacity
23 years. Wittenberg College honored
with a doctor of divinity degree in 1927.

. Walter is survived by three daughters,
Ken Kimmel, Lincoln; Mrs. Claude
s, and Miss Betty Ruth Walter, Mil-
Utah; and a son, Richard E., Norfolk,

neral services were conducted at
ha Home, Jan. 6, by Dr. Alfred W.
g, Central States Synod president, and
Willard W. Alexander, superintendent
abitha Home.

erment was at Wyuka Cemetery,
oln.

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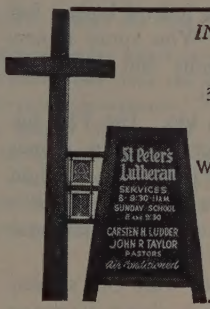

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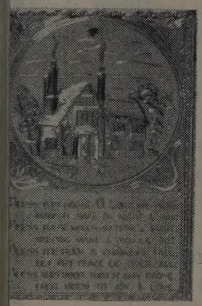

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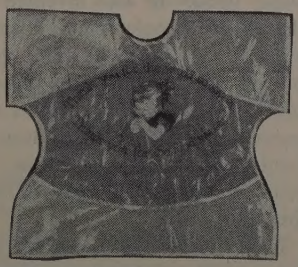

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IN CONCLUSION . . . . . .

EVERYTHING IN the U.S. keeps getting bigger. Not only the federal budget but beans, for instance. You spray a new chemical on the plants and get beans twice as big as normal.

Crime gets bigger too. The FBI figures that the number of major crimes increased 52 per cent in the U.S. in eight years. That's why we introduce you this week (*on page 12*) to Myrl Alexander and his ideas on this subject.

We can sympathize with God's decision in the flood story about drowning all the people in the world and starting over with Noah's family. In our ordinary human life it's impossible to make a fresh beginning. We carry along our old ways of doing things even when we see they have become evil. This is especially true about the way we "punish" criminals.

I HAVE BECOME convinced that our system of locking people up for specified periods of time does more harm than good. Most jails are graduate schools for young criminals to gain skill in the profession of crime. Nearly two-thirds of those released from prison commit further crimes.

The jury system, it strikes me, is no longer good. It was invented in times when most people lived in small communities. To have the right to be tried by twelve individuals who knew the circumstances of your life was a fine thing centuries ago. Today the jurors in a big county court seldom know anything about the person accused of a crime and often don't care.

These jurors don't have the insight to look into the circumstances and motives of the accused. Judges are required to pronounce sentence according to the verdict the jury brings in. There is idea that a man can pay for a crime cording to a scale: 60 days in jail fo little theft, and so on. After he pays he is shoved out into the world to man as well as he can.

Prisons are better than 50 years a A few are excellently managed. I taken quite a liking to the Iowa St Penitentiary and to Warden Percy Lainson, and if — (well, I hope no But to be caged up anywhere to se time is practically certain to make a b man worse.

THE REST OF US pay the horrible pr —$30 million a day, they say—for cri committed all around us. Much of t would be unnecessary if lawyers a judges had a new assignment: to find what's the matter with a man found gui of a crime (most of them these da are mere boys) and what can be done straighten him out.

Prisons should not be places for se ing time but for re-education of in viduals who have proven they need We can't afford the heartbreaking toll going on the way things are.

Even the best jail won't succeed teaching every inmate why and how should try to earn a decent living. Bu think a man should be kept in until seems to have learned. If he goes off track a second time, he's probably re for the sort of jail where you put ho less cases.

Folks who read THE LUTHERAN do go to jail. But we are the sort of peo who will have to look into this crime uation, study our way through to the h facts, and then try to get some new id circulating. —ELSON RUF

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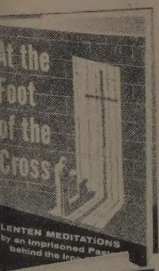
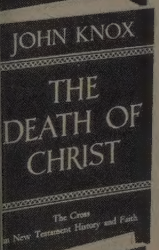


At the Foot of the Cross

by an Imprisoned Pastor Behind the Iron Curtain

(Because of the conditions under which this manuscript was written and sent to the free world, and since the author still is behind the iron curtain he must remain anonymous.)

"My Lord! At the foot of the cross I long to talk with you." Beginning thus the author uses direct, second-person style in these unusual meditations on the Passion Story. An iron-curtain pastor, in prison for his faith, the author brings an intimacy and warmth to the story of the sufferings and death of Christ. **$3.00**



The Death of Christ

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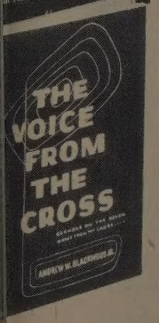
A profound and deeply moving study of the significance of the death of Christ. After examining the actual historical event of the Crucifixion, the author seeks to ask what Jesus himself understood the meaning of his death to be. Part III is concerned with what the cross meant to the early church, and what it means to us today. **$2.75**



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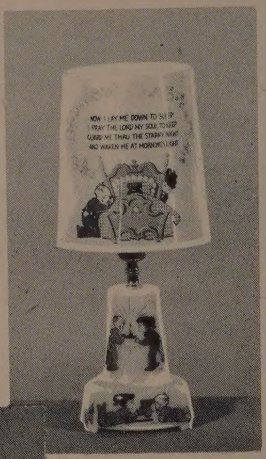

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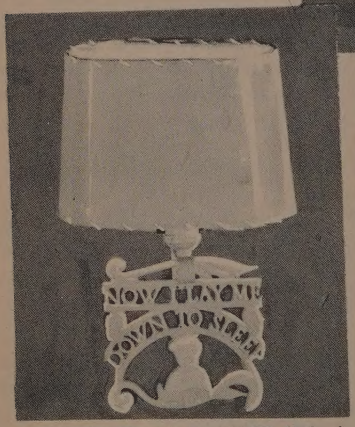

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